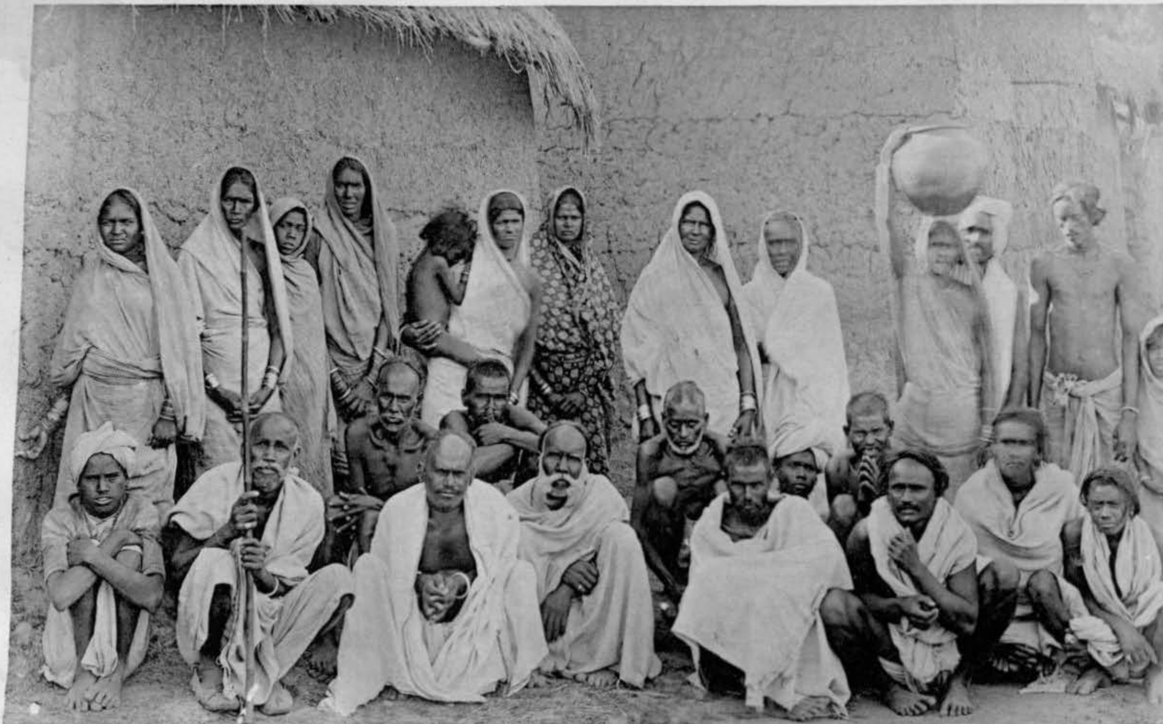
RAIPUR



Bemrose, Collo., Derby.

GROUP OF CHHATTISGARHI CHAMARS.

CENTRAL PROVINCES

DISTRICT GAZETTEER

RAIPUR DISTRICT.

VOLUME A.

DESCRIPTIVE.

EDITED BY
A. E. NELSON, I.C.S.

Bombay:
PRINTED AT THE
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1909.

PREFATORY NOTE.

THE printed reports used in the compilation of this volume are the Settlement Reports of Mr. J.F.K. Hewitt (1869) and Mr. L. S. Carey (1891) and Mr. J. R. Scott's Report on the Zamīndāri Estates (1904). The greater portion of Chapters I, III, V, VI and VII has been written by Mr. Russell, I.C.S. The article on Geology has been contributed by Mr. Vredenburg of the Geological Survey. Mr. Lowrie of the Forest Department has written on Botany and Wild Animals, and the Chapter on Forests has also been compiled from notes supplied by him. The Chapters on Agriculture and Land Revenue Administration have been contributed by Mr. Hemingway, I.C.S., Settlement Officer, Mr. Adams supplying a note on Government irrigation ; the former chapter has been read by Mr. Clouston, Deputy Director of Agriculture, and the latter by Mr. Montgomerie, Commissioner of Settlements. The Chapter on General Administration and the section on Minerals have been supplied by Mr. Mayes, Deputy Commissioner. The note on the material condition of the people has been written by Mr. Napier, I.C.S., late Deputy Commissioner of the District. Articles on the Leading Families and the Zamīndāris have been submitted by Mr. Ley, I.C.S. The History Chapter and note on Castes are mainly the work of Mr. Hira Lāl, Assistant Superintendent of Gazetteer. The description of Chhattisgarhī has been taken from Dr. Grierson's *Volume* on Eastern Hindī in the Linguistic Survey. The whole book has been read in proof by Mr. Mayes, Deputy Commissioner and by Mr. Gordon, Assistant Commissioner.

Nagpur :
15th June 1909.

A. E. N.

RAIPUR
DISTRICT GAZETTEER.

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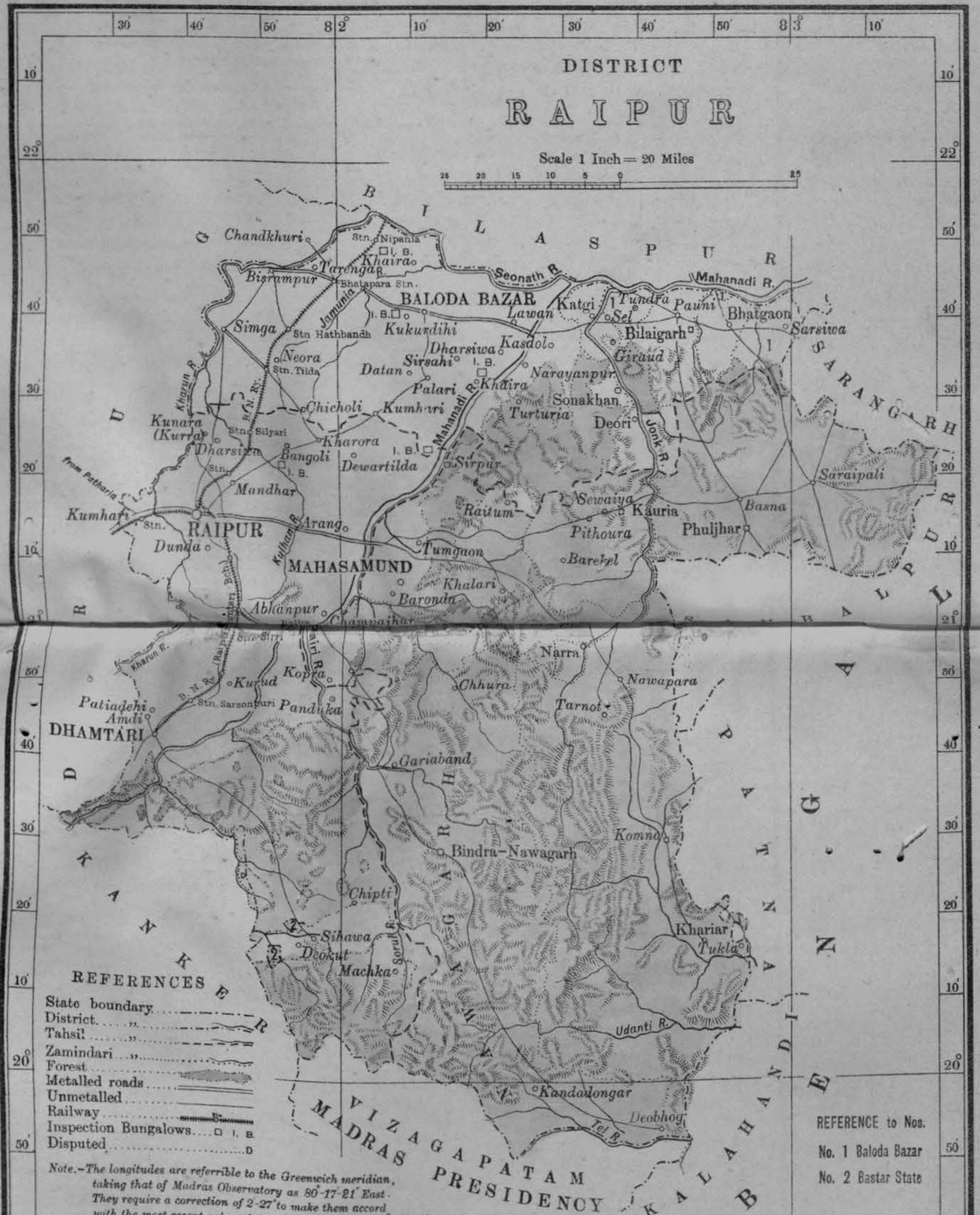
APPENDIX.—GAZETTEER OF TAHSILS, ZAMINDARIS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

List of the Deputy Commissioners who have held charge of the Raipur District.

NAMES.	PERIOD	
	From	To
Captain C. Elliott	1857	5-2-1859
Captain C. B. Lucie-Smith	6-2-1859	17-2-1861
Captain C. Elliott	18-2-1861	1-11-1861
Captain C. B. Lucie-Smith	2-11-1861	30-4-1862
Major J. B. Dennys	1-5-1862	31-10-1863
Captain F. A. Fenton	1-11-1863	31-10-1865
Captain H. I. Lugard	1-11-1865	31-1-1866
Captain F. A. Fenton	1-2-1866	14-1-1867
Captain H. I. Lugard	15-1-1867	12-3-1867
Captain E. R. H. Twyford	13-3-1867	21-5-1869
Mr. J. W. Chisholm	22-5-1869	14-4-1870
Mr. A. M. Russell	15-4-1870	20-4-1870
Captain H. I. Lugard	21-4-1870	4-12-1870
Captain John A. Temple	5-12-1870	4-1-1871
Captain H. I. Lugard	5-1-1871	20-2-1871
Lieut.-Colonel H. F. Newmarch ...	21-2-1871	17-10-1871
Major H. H. Hughes-Hallett	18-10-1871	11-12-1871
Lieut.-Colonel H. F. Newmarch ...	12-12-1871	27-4-1872
Major H. H. Hughes-Hallett	28-4-1872	16-6-1872
Lieut.-Colonel H. F. Newmarch ...	17-6-1872	31-10-1872
Mr. J. H. Fisher	1-11-1872	16-9-1873
Mr. J. P. Goodridge	17-9-1873	9-11-1873
Mr. J. H. Fisher	10-11-1873	31-3-1874
Mr. H. Read	1-4-1874	17-7-1877
Colonel C. H. Plowden...	18-7-1877	2-3-1879

NAMES.	PERIOD	
	From	To
Mr. C. W. McMinn	3-3-1879	1-4-1880
Mr. S. Ismay	2-4-1880	12-2-1881
Colonel H. C. E. Ward...	13-2-1881	1-6-1882
Mr. W. A. Nedham	2-6-1882	18-12-1882
Mr. T. Drysdale...	19-12-1882	10-3-1883
Colonel T. A. Scott	11-3-1883	7-11-1883
Colonel H. C. E. Ward	8-11-1883	7-4-1884
Mr. D. O. Meiklejohn	8-4-1884	8-7-1884
Colonel H. C. E. Ward	9-7-1884	22-8-1884
Mr. D. O. Meiklejohn	23-8-1884	4-11-1884
Mr. A. C. Duff	5-11-1884	23-11-1884
Colonel T. A. Scott	24-11-1884	5-4-1886
Mr. F. A. T. Phillips	6-4-1886	1-12-1886
Colonel R. M. Bryce Thomas... ...	2-12-1886	15-5-1888
Mr. A. S. Womack	16-5-1888	2-8-1888
Colonel R. M. Bryce Thomas... ...	3-8-1888	16-8-1889
Mr. A. L. Saunders	17-8-1889	10-9-1889
Colonel R. M. Bryce Thomas	11-9-1889	10-4-1890
Colonel John A. Temple	11-4-1890	10-9-1890
Mr. L. S. Carey...	11-9-1890	3-10-1890
Mr. J. A. C. Skinner	4-10-1890	10-12-1890
Colonel J. A. Temple	11-12-1890	28-7-1891
Mr. F. G. Sly	29-7-1891	12-11-1891
Colonel Saurin Brooke	13-11-1891	12-4-1893
Mr. R. A. B. Chapman...	13-4-1893	6-5-1893
Mr. M. W. Fox-Strangways	7-5-1893	11-11-1895
Mr. H. M. Laurie	12-11-1895	7-4-1898
Mr. R. V. Russell	8-4-1898	27-6-1898
Mr. H. M. Laurie	28-6-1898	14-3-1899
Mr. F. C. Turner	15-3-1899	17-5-1899

NAMES	PERIOD	
	From	To
Mr. C. A. Clarke	18-5-1899	29-5-1899
Captain D. J. C. MacNabb	30-5-1899	11-3-1901
Mr. E. A. deBrett	12-3-1901	23-4-1901
Mr. H. V. Drake-Brockman	24-4-1901	1-2-1903
Mr. A. B. Napier	2-2-1903	28-2-1905
Mr. H. Nunn	1-3-1905	2-11-1905
Mr. A. B. Napier	3-11-1905	7-5-1907
Mr. H. F. Mayes	8-5-1907	30-9-1908
Mr. Mehdi Hasan	1-10-1908	2-11-1908
Mr. H. F. Mayes	3-11-1908	Up-to-date



Prepared specially for the Superintendent Gazetteer Revision C.P. from an original supplied by him.

Reg. No. 1497 E., 08 – 400.

RAIPUR DISTRICT.

CHAPTER I.

GENERAL DESCRIPTION.

Boundaries and Physical Features.

Constitution of the new District.

1. The Raipur District belongs to the Chhattisgarh Division of the Central Provinces and is situated between 19°50′ and 26°53′ North and 81°25′ and 83°38′ East. The District occupies the southern portion of the Chhattisgarh plain or upper basin of the Mahānadi and includes also a large belt of hilly country to the east and south. The total area is 9,834 square miles. Prior to 1906 Raipur had an area of 11,724 square miles with a population in 1901 of 1,440,556 persons. But in that year on the constitution of the new Drug District the western part of Raipur was transferred to it, while Raipur received accessions of territory from Bilāspur on the north, and the Phuljhar zamīndāri from Sambalpur on the east. Raipur gave 3,438 square miles to Drug and received 1,548 square miles from Bilāspur and Sambalpur. But so far as the character of the country and population are concerned the constitution of the District is much as before, the open tracts having the well known characteristic features of Chhattīsgarh, while to the east and south the hills are occupied by the Binjhwārs and Gonds with a sprinkling of Uriyās on the extreme east. Raipur remains the largest District in the combined Provinces both in area and population. The District is bounded on the north by Bilāspur; on the north-east by the Sārangarh State; on the east and south-east by the Sambalpur District of Bengal and the Patnā and Kālahandī States; on the south by the

Jeypore zamīndāri of Madras; and on the west by the Kānker State and the Drug District. It is divided into four tahsīls, Balodā Bazār lying along the north, Raipur consisting of a small block to the west, Dhamtari to the south-west and Mahāsamund comprising the large and sparsely populated tract to the east and south-east. The greatest length of the District is about 150 miles and its width about 80 miles. Its shape is now fairly compact, except for the projection caused by the Phuljhar zamīndāri on the east; but the headquarters town Raipur stands almost on the western border and is thus far removed from the eastern zamīndāris of Khariār and Phuljhar.

The Chhattīsgarh plain.

2. The District is divided into two more or less distinctly marked tracts by the river Mahānadi, flowing through it from south-west to north-east. The country to the west of the Mahānadi, comprising about half the Balodā Bazār tahsīl, the whole of Raipur and a small part of Dhamtarī, is a part of the open Chhattīsgarh plain, thickly populated and closely cultivated, and almost devoid of forest. Its configuration may be described as a series of gently undulating slopes, running from ridge to streamlet and from streamlet to ridge. The ridges consist in the main of red lateritic soil, locally termed *bhāta*, while in the valleys is found black soil capable of growing the finest crops without the aid of irrigation. On the slopes lie the yellow soil known as *matāsi*, and *dorsā* (*do-rasā*), a combination of yellow and black soil. The high gravel ridges are almost unculturable and serve as the sites of villages and for grazing land. Owing to the absence of hills and forests the horseman standing on one of them can see the country lying ahead of him for miles, consisting of an endless succession of small rice fields with narrow earthen banks from one to three feet high between each, and broken only by the cluster of mud-roofed huts adjoining a mango-grove which constitutes a Chhattīsgarh village. The fertility of the country thus described depends upon the relative breadth of the ridges and valleys and upon the gradients

of the slopes. Where the valleys are wide and the slopes shallow, a fairly fertile region results, but where the gravel ridges are extensive and the valleys only narrow water-courses between steep slopes, as in parts of Balodā Bazār, the country must be characterised as poor and unproductive. Vindhyan sandstone is the basis of the Chhattīsgarh plateau and boulders of this rock may be found protruding in the beds of rivers and in places where the erosive influence of water action has had full play. In the northern portion of the plain to the west of the Mahānadi the country has been entirely denuded of forest. Forty years ago the tract was well-wooded and at the 30 years' settlement Mr. Hewitt is said to have shot wild buffaloes in Datān and tigers at Rohāsi in Balodā Bazār, where there is now no forest within sight. But even at this time the valley of the Seonāth was fully cultivated and the people could only obtain firewood at a considerable distance. The whole tract has been brought under the plough and the timber remorselessly cleared, with the result, the cultivators say, of rendering the rainfall both lighter and more precarious. This tract is the home of the Chhattīsgarhī Chamārs, who multiply rapidly when food is sufficient, but take little thought for the future and practise the careless and slovenly method of growing rice by ploughing up the young plants, which is known as *biāsi*[1]. Before the opening of the railway when the landlocked country had no market for its produce and grain was sometimes left to rot on the ground in years of plenty, the Chamār could occupy the land without competition. But now that high prices afford an inducement to more careful and productive methods, the Chamār, unless he mends his ways, is likely to be displaced by the intelligent and industrious Kurmī and Teli. Owing to the absence of forests cowdung cakes are the only fuel and the smell of them as they are burnt throughout the village for the evening meal is the most familiar association of the Chhattisgarh plain to all who have lived there long.

[1] The system is described in the Chapter on Agriculture.

The hilly country east of the Mahānadi forests.

3. Much the larger part of the District lies to the east and south-east of the Mahānadi, and the bulk of it is comprised in eleven zamīndāri estates covering altogether nearly 5,000 square miles. The zamīndāris thus cover rather more than half of the whole District area. Nearly all the Government forests of the District amounting to 1,201 square miles are also in this area. They consist of two large blocks, one very compact one of 809 square miles covering the south of the Dhamtarī tahsīl, and the other, the Sirpur range, extending more irregularly along the left bank of the Mahānadi in the north of the District. The Sihāwa forests, as remarked by Mr. Carey, are not well-situated for the market, or at least they were not so prior to the construction of the Dhamtarī railway. While the western part of the District is absolutely denuded of timber so that the bulk of the dung of cattle is burnt for fuel instead of being conserved for manure, the extensive Sihāwa forests have until recently had no sufficient outlet for their produce.

Other tracts.

4. The character of the open country east of the Mahānadi is different to that in the west. Black soil is rare and yellow and red soils prevail. The surface is fairly even except in the forest tracts where it is worn away by water action. The open country consists of a strip along the Mahānadi in Dhamtari tahsīl, the Rājim tract of Mahāsamund, the Kasdol estate in Balodā Bazār tahsīl and another strip running to the south of the Mahānadi through Bilaigarh, Bhatgaon and Sarsiwā; behind the level belt along the river rises a block of hill and forest covering most of the zamīndāri estates. Of these Fingeshwar and Phuljhar have considerable areas of good cultivation, and Kauria and Suarmār though somewhat undeveloped contain plenty of productive land; Bindrā-Nawāgarh and Deori consist principally of dense forest, and Khariār has also a large area of hill and forest with a belt of arable land running down its eastern side.

Rivers—Mahānadi and the Seonāth system.

5. The principal river is the Mahānadi, which, rising near Sihāwa in Dhamtarī, first flows to the west through the Kānker State Entering the District again at its south-western corner, it flows to the north-east throughout its length passing Dhamtarī, Rājim and the ruined town of Sirpur, until reaching the northern boundary of Balodā Bazār tahsīl it turns to the east and separates Raipur from Bilāspur as far as the border. Its length in the District is about 125 miles. The whole area of the District is within the drainage system of the Mahānadi. Its great affluent, the Seonāth, no longer passes through the Raipur District, but coming from Drug forms the northern boundary of Balodā Bazār until its junction with the Mahānadi. The principal tributary of the Seonāth is the Khārun which rises in the Sanjāri tahsīl of Drug and flows through the Raipur tahsīl passing close to Raipur. It then divides the Bemetarā and Balodā Bazār tahsīls up to its junction with the Seonāth, about five miles above Simgā. The Kulhān drains the centre of Raipur tahsīl and joins the Khārun near the end of its course. Numerous other small streams flow into the Khārun and its valley is wider than that of the Seonāth. The latter river flows for the most part between high banks, while the bed of the Khārun is generally but little below the surrounding country and a wide stretch of fertile land intervenes between the river and the barren uplands which intersect the interior of the District.

Rivers of the eastern tracts.

6. At Rājim the Mahānadi is joined by the Pairi, which rises in the Bindrā-Nawāgarh zamīndāri and flows in a north-easterly direction for about 60 miles prior to its junction with the Mahānadi. For the last part of its course it forms the boundary between the Dhamtarī and Mahāsamund tahsīls, and twenty-one miles above Rājim is joined by the Sondhal, a river of nearly equal length, which rises in the Jeypore zamīndāri of Viziānagram, and flows north, dividing Mahāsamund and Dhamtarī for a considerable distance prior to its junction with

the Pairi. At Rājim the width of the Pairi is as much or more than that of the Mahānadi, and it is only after the increase of its volume by its great affluents, the Pairi and Seonāth, that the latter river begins to deserve its name. Other affluents of the Mahānadi are the Kesua, Kurār and Naini, all of which flow from the east through hilly tracts, watering narrow but fertile valleys. Along the western bank it receives only a few insignificant streams and the stretch of fertile black soil which lies between it and the uplands of the interior of the District is generally narrow.

The Jonk river rises on the Khariār plateau and flows north separating the Kauria and Suarmār zamīndāris from Phuljhar. It passes through the Sonākhān estate and the Katgi zamīndāri and joins the Mahānadi at Seorinarāyan, some little way below the confluence of the Seonāth. The Udet or Udanti rises in the Bindrā-Nawāgarh zamīndāri and flowing nearly due east through Khariār passes into Patnā State to join the Tel. The Tel forms the southern boundary of the District, dividing Bindrā-Nawāgarh from Jeypore. The Jonk, Udet and Tel all flow through the hills and the country on their banks is very wild.

Character of the river.

7. The general character of the Mahānadi and the rivers in the east of the District is somewhat different from that of the Seonāth and its tributaries. The latter streams generally flow over a rocky or gravelly bottom and consequently retain water for the whole or a greater part of the year, while the beds of the former are wide wastes of sand, dry for more than half the year, and never containing much water except in seasons of high flood. The Mahānadi is occasionally but very seldom navigable for boats of light draft as far as Arang, about 50 miles above its junction with the Seonāth. But before the construction of the railway stores from Calcutta have, on occasion, been brought up the Mahānadi, Seonāth and Khārun and landed three miles from Raipur.

8. As already stated the hills are confined to the south and east of the District. In the north-east a broken country of low ranges rises at a short distance from the southern bank of the Mahānadi and extends into the Phuljhar zamīndāri and Sārangarh State. To the south of this lies a belt of fairly level country through which the Raipur-Sambalpur and Arang-Khariār roads pass, while further south again rises the great plateau known as Gaurāgarh which occupies the greater part of Khariār and a portion of the Bindrā-Nawāgarh estates. This plateau varies in height between 2,000 and 3,000 feet and the rivers Udet and Sondhal have their source on it. The summit contains only a few villages and affords some fine scenery. The climate is much cooler than that of the plains below. To the east the sides of the plateau are very precipitous, inaccessible to carts, and difficult of ascent even to coolies carrying more than a very light burden. But to the west towards Bindrā-Nawāgarh the slopes are easier. The name of Gaurāgarh is not improbably derived from the Gaurs, the Uriyā name for the caste of Ahīrs or cowherds, and therefore has the same signification as Asīrgarh and Gāwilgarh in the western Districts, meaning 'The fort of the cowherds.' To the west of the plateau lies a belt of fairly level country in Bindrā-Nawāgarh zamīndāri and west of this again rises the Sihāwa range, which extends from near Mahāsamund village through the Dhamtarī tahsīl into the Kānker State, and forms a watershed between the affluents of the Mahānadi and those of the Godāvari. The general height of the range is from 2,000 to 2,500 feet.

Hills.

9. The highest points in the District are on the Khariār plateau. Birbusī in the centre is 3,056 feet and Katpār to the south, 3,235 feet. To the west of the plateau the peak of Deodongrī is 3,048 feet high and that of Dārpāni, 2,909. In the south of the District is Bandāri, 2,315 feet. The elevation of the plain country is about 1,000 feet and this is exactly the height of Raipur. Arang is 908 feet high and Mahāsamund 989. There is a

Elevation.

slight slope to the north-east, Tildā being 945 feet high and Bhātāpāra 888. Khalāri is 1,622 feet high and Khariār 1,608.

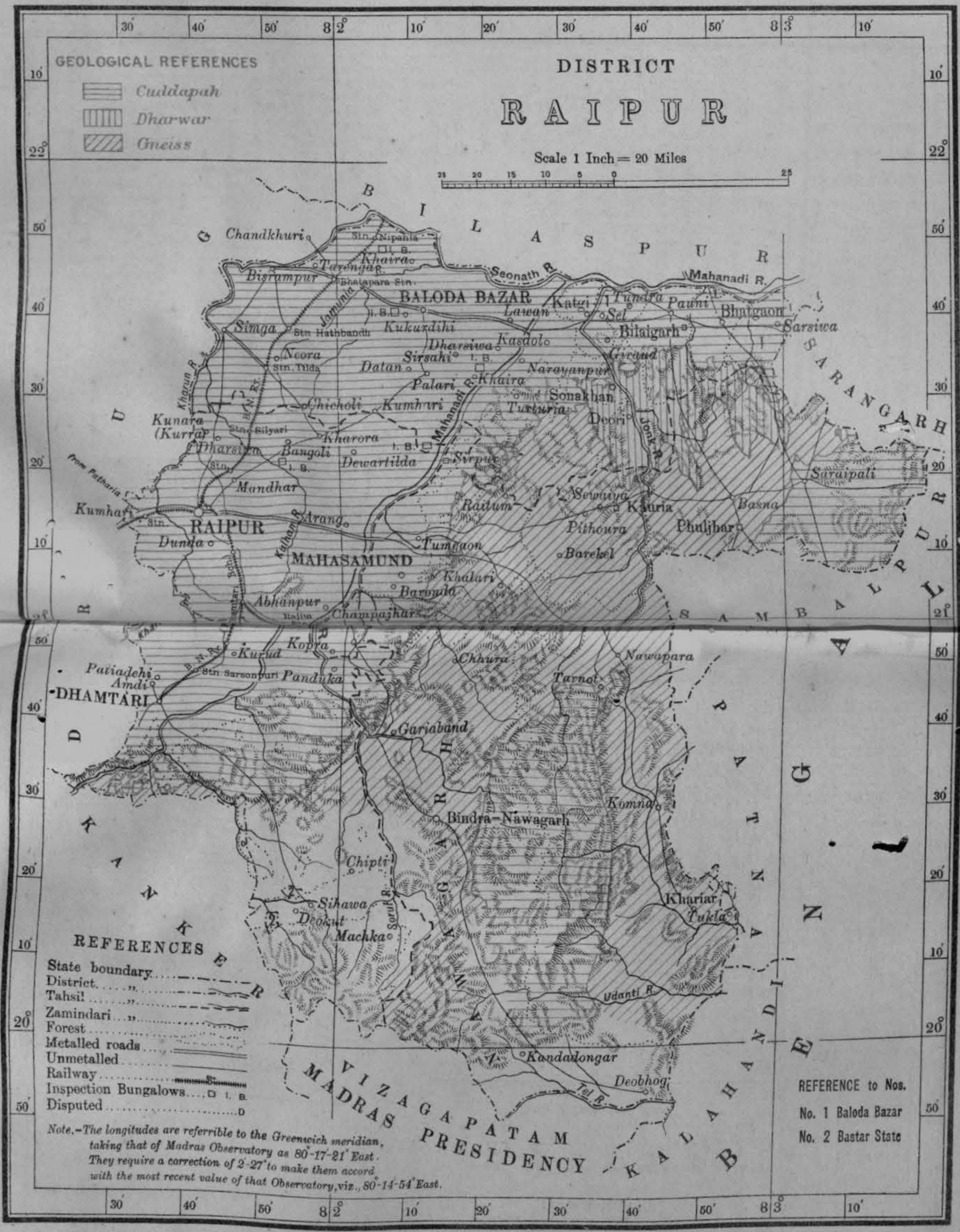
GEOLOGY.

10. The northern or north-western part of the District, including the area surrounding Raipur itself, consists of ancient stratified rocks, mainly shales and limestones, which occupy more than half the District. These rocks are situated in a broad basin whose entire drainage is gathered by the Mahānadi. The peripheral portions of the basin extend into the neighbouring Districts of Bālāghāt, Bilāspur and Sambalpur.[1] These ancient stratified rocks include two principal divisions, a lower one known as the Chandarpur series, consisting of sandstone, and an upper one, the Raipur series, consisting principally of purple shales and of limestones. The Chandarpur series is exposed only along the rim of the basin. Over the greater portion of the basin, constituting the well cultivated plain of Chhattīsgarh, the Raipur strata lie almost horizontally, usually concealed beneath a superficial covering of alluvium or of laterite. It is only round the enclosing rim, that the beds are upturned at appreciable angles, and consequently rise into hill ranges. Thus the Fingeshwar hills, which for a considerable distance follow the right bank of the Mahānadi, rising to a height of about 200 feet above the average level of the Chhattīsgarh plain, with a gentle dip of 10° towards the river, that is, along their north-western face, and a steep scarp along the opposite south-eastern face, consist of a thickness of about 200 feet of sandstone, belonging to the Chandarpur series.

Geology.

The Chandarpur sandstones also constitute the Tarnot plateau, an elevated area about fifty miles long from north to south by twenty-five broad, situated in the south-eastern corner of the District, east of Nawāgarh, and rising to an

[1] For a brief account of the classification and succession of the various geological systems met with in India, see 'A Summary of the Geology of India.' (Thacker, Spink and Co., Calcutta, 1907.)



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average height of some 2,500 feet, that is about 1,500 feet above the level of the Chhattīsgarh plain.

The portion of the District situated between the Tarnot plateau and the Fingeshwar hills consists of massive granitic gneiss, often forming elevated ground, for instance, in the Chhurā and Kauria hills. These rocks are much older than the Chandarpur strata: the latter have been denuded away from the roof of the broad antic line occupied by the granitic gneiss in the area just mentioned.

The massive gneiss of this area usually has the composition of an ordinary granite, made up principally of quartz, felspar, and the ferro-magnesian silicates known as black mica and hornblende. Local modifications are observed in the Kauria hills where, by the loss of quartz, the rock passes into a hornblende syenite; while near Parsodā, in the zamīndāri of Phuljhar, the ferro-magnesian silicates disappear, and the rock becomes an 'aplite' rich in topaz.

Stratified rocks belonging to the Dhārwār series (Huronians of America) are found in Sonākhān.

Dykes of quartz-porphyry and of diabase with micrographic quartz are frequent in the gneissic area. The former are of Huronian age, while the latter belong to the Kadapah period and are of interest as constituting, in all probability, the original matrix from which are washed out the diamonds that find their way into the alluvial sands of the Mahānadi at Sambalpur.

Detailed geological descriptions of Chhattisgarh will be found in 'The Geology of the Mahānadi Basin,' by Ball, in Vol. X, pages 167 to 186, of the Records of the Geological Survey of India, and in 'The Chhattīsgarh Division,' by King, in Vol. XVIII, pages 169 to 200 of the same set of publications.

BOTANY.

(By A. E. Lowrie, F. D. O.)

11. In describing the characteristic plants of the Raipur District, it is proposed to take first the flora of the open *bhāta* wastes or high-lying bare ridges of laterite, so familiar to railway travellers passing through

General.

the District. Next comes the flora of the open rice fields of sandy and clay soils, varying from light yellow loam to deep black clay. The village site has a distinctive flora in its groves, gardens, tanks, and house enclosures, where during the rains small crops of vegetables and grain are reared. Some different plants are again found in the river beds and along their stretches of sandy banks. Whilst, lastly but most important of all, are the forests where the variety of the flora is very extensive.

Denizens of waste lands.

12. The *bhāta* waste is, at present, nearly void of all tree and shrub growth, and its appearance might lead to the conclusion that it never bore any forest. This is by no means the case, as is shown by the short stunted growth of *tendū* (*Diospyros melanoxylon*) on some of the more recently cleared wastes. *Tendū* is a forest tree that grows to a very large size in its natural surroundings, but in these bare plains it is never found more than 2 feet high at the most, although it comes up year after year. An enquiry soon shows what is happening; the village cattle as they graze tear up the soil with their hoofs, exposing any *tendū* root that happens to be there, with the result that it sends up a shoot at the beginning of the hot weather to add to those that have come up before; owing to continual grazing by buffaloes, these shoots have little chance of establishing themselves and the few that manage to survive into thicker and older shoots are immediately cut out by the villager for firewood. But the remnants of the *tendū* now found in some of these wastes show that other forest trees, less tenacious, also grew on the *bhāta* waste at no distant date. Even the *tendū*, tenacious as it is, will disappear in time, and all these wastes will become absolutely treeless plains. Of the herbaceous plants on the *bhāta*, which have all assumed a creeping form owing to the heavy grazing, the principal are *gukrā* (*Glossocardia linearifolia*), *manori* (*Lepida ghathis trinervis*), *kusmi* (*Polycarpea Corymbosa*), *chhoti chinaori* (*Indigofera linifolia*), *bhursi* (*Glosogyne penatifida*) and *gudrū* (*Alternanthera sessiles*).

None of the above are of any economic value, and all have very insignificant flowers. Small grasses are also found, but with continuous grazing on such very poor soil they do not thrive.

Trees and plants in cultivated land and village sites.

13. Perhaps the most common weed in the cultivated fields is *guraria* (*Sphaeranthus indicus*), a plant with trailing green stems and globose purple flowers, which is nearly always found in damp ground and in rice fields; the whole plant has an aromatic odour and is used medicinally as a bitter tonic. Another common weed is *kuthwā* (*Xanthium Strumarium*), which may prevent the cultivation of a second crop, but is much appreciated by the cultivator in his rice fields, because it almost rivals manure in its power of renovating the soil. It has been stated that oil can be extracted from the seed and a yellow dye from the leaves. Other common weeds are the *godnā* (*Euphorbia pilulifera*); *ban murai* (*Tridax procumbens*), a most objectionable plant in the garden, since it flowers all the year round and the seeds are blown about in every direction; *aondi* (*Trichodesma indicum*), a handsome, rough leaved plant with drooping light purple flowers, which occurs in sandy soils, the leaves being crushed for use as a poultice for boils; *selāri* (*Celosia argentea*), a high and very troublesome weed in dry crops, which soon takes possession of the field and drives everything else out. *Agia* (*Striga lutea*), although common, is not nearly so troublesome in this District as in some other parts of the Province. Fields that have been very damp during the rains are sure to bear *moklā* (*Hygrophila spinosa*); more abundantly is it found below tank embankments in very moist soil. It is excellent cover for the snipe, but beware of the stiff spines! The seeds, which are used medicinally, are sold in the bazars under the name of *lāl makan*; the leaves and roots boiled in milk are also used as a tonic. Along the embankments of rice fields and on the moist banks of sandy nullahs intersecting the fields, there occurs a strikingly handsome plant with a

pea-shaped flower, much like the English gorse, called *ghunghuna* (*Crotalaria sericea*); it yields a fibre, but not so good as that derived from its cousin, the cultivated *san* (*Crotolaria juncea*). On nearing the village, numerous herbaceous plants are found, the chief among them being *sarphok* (*Tephrosia purpurea*), of which the crushed leaves are used as a poultice for eruptions in children. An introduction from America which has now spread throughout the length and breadth of India is the *utkuthār* (*Argemone mexicana*); the leaves of this plant, crushed and mixed with ground black pepper, make an excellent remedy for itch; the juice is also used in cases of ophthalmia, and an oil is extracted from the seed and used for lighting. *Gokri* (*Urena sinuata*) is very common; also *batiari* (*Sida carpinifolia*), the stiff stems of which are cut and used as brooms in the villages. Every one is acquainted with the *charotā* spinach, of which there are two kinds, *Cassia occidentalis* and *Cassia obtusifolia*; the young leaves of both varieties at the beginning of the rains are made into a curry and eaten. There is a third kind called *bani charota* (*Cassia Sophera*), common along the open banks of the Mahānadi river, which grows much larger than the other two. The *memri* (*Ocimum adscendens*), which has a strong verbena scent, is found occasionally; the juice of the leaves is used medicinally for worms in children, while the seeds, known in the bazars as *tuk malanga*, make a pleasant cooling drink when soaked in water. Of the smaller herbs of the village green we have the *bhurosi* (*Evolvulus alsinoides*), with slender stems creeping along the ground, and very pretty flowers in different shades of blue. *Ionidium heterophyllum* has pretty solitary red flowers, and the roots and leaves are used medicinally. The *bhatia* (*Solanum indicum*) is fairly common; the whole plant including the leaves is studded with yellow prickles, the flowers are purple and the berry yellow. It is used medicinally for toothache, and a decoction of the fruit is given for coughs.

On the village rubbish heap *Amaranthus spinosus* is common; the leaves are eaten as spinach. The *bagnakh*

(*Martynia diandra*), an introduction from America, is a rank, coarse herb with pink flowers and a capsule beaked with strong curved spines ; it flourishes with *Datura fastuosa* and *Datura Stramonium.* The latter is a rank poison, which is sometimes used by professional criminals. Amongst the trees cultivated or otherwise in the village site, and which can hardly be called forest trees, may be mentioned the horse-radish tree, *mungi* (*Moringa pterygosperma*), the seed pods of which are eaten when made into curry, and the young roots are crushed as a substitute for horse-radish. *Basnā* (*Sesbania grandiflora*), a short-lived soft wooded tree, has a pretty raceme of milk-white flowers, each flower being about 3 inches in length ; the young pods and flowers are eaten as a vegetable. The *ber* (*Zizyphus jujuba*) is a very common tree in the village and along the tank embankment; when found in the forest it always indicates an old village site ; the fruit is eaten and lac is at times cultivated on it ; the wood is hard and close grained. Along hedges and along the entrance to villages, *Clerodendron phlomoides* is not uncommon and the flowers, somewhat resembling the honeysuckle, give a pleasant scent for some distance around. Here also at times is found the *gandri babūl* (*Acacia Farnesiana*) with its sweet scented deep golden flowers ; also the *sītāphal* or custard apple (*Anona squamosa*), the fruit of which is well known ; the leaves crushed and mixed with camphor are an excellent remedy for fly blows in the sores of cattle and other animals. The *nīm* (*Melia Azadirachta*) is a common village tree ; from the fruit an acrid bitter oil is extracted, which is used medicinally and also for lighting ; the leaves are used for hot fomentations. In most villages *bajrandā* (*Jatropha Curcas*) an American plant, is used for fencing enclosures ; the seed is a strong purgative and an oil is extracted from it both for lighting and medicinal purposes. The *nāgphani* (*Opuntia Dillenii*) and *kekti*, the common aloe, are also used at times for fencing purposes in villages. *Parkinsonia aculeata* is a handsome shrub met with in some villages growing on sandy

soils and in hedges ; this plant is an introduction from tropical America.

Along the edges of tanks, where water has been standing, are found the *dhandhana* (*Sesbania aculeata*), and at times a thistle-like plant with strong bristly spines, called *kānta* (*Echinops echinatus*). Nearly every village tank contains one or the other of the water lilies known as *kamal* (*Nelumbium speciosum*), the sacred lotus of the Hindus with their large, white, pink, red and blue flowers ; the seeds and root stems are eaten. The *singhāra* or water-nut (*Trapa bispinosa*) is artificially cultivated in some tanks; the fruit is largely eaten, both raw and cooked. The most common weed covering the tank and growing under water is the *chelā*, an alga (*Chara Sp.*). More common than the *kamal* is the *jal mogrā* (*Linanthermum cristatum*) with its small, pretty, white flowers, growing out of the base of the leaf and reaching from 3 to 4 inches above the water. Growing in the bed of shallow tanks we have the *deo dhān* or wild rice of which the ripe seeds in December and January are collected by the Dhīmars in large quantities. Various sedges are also found and at times the common bulrush.

There are numbers of excellent groves planted close to villages. These are composed almost solely of mango (*Mangifera indica*), of which the fruit is much appreciated although only the common kinds are grown from seed. Now and again the tamarind (*Tamarindus indica*) is also found, but is less common than in some other Districts. Of trees confined to road sides and seldom found elsewhere may be mentioned *siris* (*Albizzia Lebbek*) and *karanj* (*Pongamia glabra*). The latter is practically an evergreen with pretty racemes of pink flowers : oil is extracted from the seed, which is used medicinally for lighting and at times for cooking. Along the open river beds and banks the characteristic plants are *chhotī ber* (*Zizyphus nummularia*), *phunder* (*Calotropis procera*), with its purple, not unpleasantly scented flowers ; the leaves are used in hot fomentations ; it is also called *āk* and *madār* and



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is very widely distributed in all sandy soils. Growing best along the sandy beds of rivers, we have the *jhau* (*Tamarix dioica*), which is a very striking and handsome shrub when in flower. Should the river bed be stony, *Rhabdia lycioides* at times is found; it is an evergreen with pretty purple flowers. A well-known tree which is only found on river banks and along the beds of sandy streams is *jal kumbi* (*Barringtonia acutangula*), which has fine slender racemes of deep pink flowers; the bark is used as a poison for stupefying fish. A well-known herbaceous plant growing along the damp edges and even in the beds of streams is *Exocum*, one of the genetians with very pretty light purple flowers.

Forest trees.

14. The flora of the forests may be divided into trees, shrubs, climbers, parasites, herbaceous plants and grasses. The principal timber tree is *sāl* or *sarai* (*Shorea robusta*) which is confined to the south and east of the District. A *sāl* forest is a delightful sight early in March at the commencement of the hot weather, when the trees come into leaf and flower, the deep red of the young leaves being very striking in conjunction with the bright cool green of their neighbours. Some fine teak trees, (*Tectona grandis*) still exist along the eastern border of the north and south Sihāwa ranges and in the south of the zamīndāris of Bindrā-Nawāgarh and Khariār. The *sāj* (*Terminalia tomentosa*), *kauhā* (*T. Arjuna*), *baherā* (*T. belerica*) and *harrā* (*T. Chebula*) are found everywhere. The *sāj* pole is preferred for house-building in most of the Chhattīsgarh villages, even to *sarai*, as being more durable. The *harrā* tree yields as fruit the true myrabolans, in which there is a large export trade; from the *baherā* fruit an oil is extracted which is used for lighting. The wood of *karra* (*Cleistanthus collinus*) is very hard and durable. The *dhaurā* (*Anogeissus latifolia*), *lendia* (*Lagerstrœmia parviflora*), *tinsā* (*Ougeinia dalbergioides*) and *tendū* (*Diospyros melanoxylon*) are common in all forests. From the heartwood of the latter a good ebony is obtained. The

bijā (*Pterocarpus Marsupium*) is an excellent wood, next in quality to *sarai* and teak, and is common in all forests; from this tree the true gum *kino* is obtained. The satinwood tree *bhira* (*Chloroxylon Swietenia*) is very common in the dry forests of the District but never attains any size; the wood is used chiefly for house poles. The *shīsham* (*Dalbergia latifolia*), another common tree, does not grow to a very large size; likewise the *kamar* (*Gmelina arborea*), which gives a very light wood excellent for furniture. The *kusum* (*Schleichera trijuga*) is a very good hard wood, but is not usually cut owing to its value for the propagation of lac. The wood of the *haldū* (*Adina cordifolia*) is used for making combs. The *aonlā* (*Phyllanthus Emblica*) gives a good strong pole, and the sour fruit is used medicinally when made into pickle and preserve. The wood of *amaltās*, locally known as *dhanbohar* (*Cassia fistula*), is also used for house poles; this handsome tree is better known as the Indian laburnum, with its clusters of golden yellow flowers which appear in April and May; the soft brown pulp round the seed is used medicinally. Of the less useful timber trees may be mentioned the *salai* (*Boswellia serrata*) and *gindol* (*Sterculea urens*) which are very common in most of the dry stony forests. The silk cotton tree or *semar* (*Bombax malabaricum*), with its brilliant red flowers which appear in March, is a very striking tree when in flower. Another common flowering tree is *ganiār* (*Cochlospermum Gossypium*), with its fine bright yellow flowers which appear in March when the tree is leafless. The *Acacias* are represented by three well-known species, *babūl* (*Acacia arabica*), *pāndari babūl* (*Acacia leucophlœa*), and *khair* (*Acacia Catechu*). The first is more common than the second, but both occur mostly in the open ground around villages in the fields and along road sides. *Babūl* wood is excellent for cart wheels. *Khair* on the other hand is essentially a forest tree, with excellent wood. The most important product of this tree is the resinous extract known as catechu or *katthā*, which is extracted by repeatedly boiling chips of the heartwood in water

until the solution acquires the consistency of a paste. The *rohni* (*Soymida febrifuga*) is a good tree with strong wood found in the forest on *kankar* soil; it is used for dyeing a brown colour. The *bel* (*Ægle Marmelos*,) which is confined more to the outskirts of the forests, yields a fruit of which the medicinal properties are well known; the pulp of the ripe fruit is also eaten as food, and the shells of the smaller fruits are largely made into small tobacco boxes. *Kaith* (*Feronia Elephantum*) is only found in village lands and on deserted sites in the forest; the pulp of the ripe fruit, which is acid, is largely used as a chutney. Of the *Bauhinias* there are many species, the best known being *Bauhinia variegata*, with its handsome white and purple flowers, of which the young buds are eaten; it is also grown in some village gardens. Another variety *amti* (*B. retusa*) is fairly common; it can be recognised by the acid taste in the leaves; it yields a clear gum resembling gum-arabic which is used medicinally and is also largely used for making sweetmeats. The *ghotia* (*Zizyphus xylopyrus*) is only found in the forest and is used as firewood. The figs are well represented and with very few exceptions may be classed as trees found generally in the open. The *gūlar* (*Ficus glomerata*) can be easily distinguished by its light bluey green foliage and the clusters of pear-shaped fruit all along the stem, sometimes quite large; when ripe the fruit is quite red and is eaten by the village children. The *bar* (*F. bengalensis*) is a most useful tree on account of its shade, and there are some very fine specimens in the Raipur District along the Jeypore border; the fruit is eaten in times of scarcity. The sacred pīpal (*F. religiosa*) comes next. The *gasti* (*F. infectoria*) has small yellowish white berries when ripe, of which green pigeon are very fond; when well grown the tree is very handsome. The *kāmbi* (*Careya arborea*), with its very large myrtle-like flowers but of a pink white colour, grows everywhere in the forests in the better soils; the inner bark is said to be very good for the manufacture of paper.

Shrubs.

15. Of the smaller trees and shrubs there is a great variety in the forests. The *Gardenias* are represented by four species: *kharar* (*Gardenia turgida*), *dongar kuru* (*Gardenia latifolia*), *kuru* (*Gardenia lucida*) and *Gardenia gummifera*. The gum obtained from the last two is collected from the leaf buds and is called *dikāmāli*; it is sold in the bazars and used as a medicine for sores. Allied to the *Gardenia* are two common small forest trees, *manhār* (*Randia dumetorum*) and *telkā* (*Randia uliginosa*); the latter is found in all water-logged rich soils and in forest glades; it has handsome large white flowers and a large fruit which when young is eaten. The *telai* (*Wendlandia exserta*) is a very handsome shrub or small tree; when in flower during March, the whole plant is covered with masses of white flowers which are very sweet scented. The *parsi* (*Butea frondosa*), better known as 'the flame of the forest,' is a very handsome tree when in flower; lac is grown on it, the roots are also used for making rope fibre, and the leaves are used to roll up the Chhattīsgarhi cheroots. There are numerous *Grewias* in the forest, the best known of which is *dhāman* (*Grewia Asiatica*); the wood is sometimes called the Indian lancewood and is largely used by the natives for their *kāwars* or sticks which are balanced on the shoulders and from the ends of which bundles are suspended. The fruit of all the *Grewias* is eaten, and the bark is used for fibre. Of the smaller shrubs the *dhamani* (*Woodfordia floribunda*) is a handsome plant when in flower; the flowers appear in March all along the stem and are used as a dye. The *atain* (*Helicteres Isora*) is a shrub with a hazel-like foliage, red flowers and twisted pods; a very good fibre is obtained from the bark. A strikingly handsome shrub is the *ghirgholi* (*Indigofera pulchella*); in February it is covered with a mass of rose purple flowers, which are eaten as a vegetable. The *magordatta* (*Mimosa rubicaulis*) is found in sandy places bordering the forest; it has pretty pink flowers and the stem is very thorny.

16. The large climbers are well represented in the forests and mention may first be made of *sihāri* (*Bauhinia Vahlii*), known commonly as *mawal* in other Districts; it yields a coarse fibre, the seeds when roasted are eaten, and serviceable umbrellas are made from the strong, tough leaves, which are also used as plates. The common climber known as *donkerbel* (*Spatholobus Roxburghii*) does much damage to the forest trees. The *bodal* (*Butea superba*) has *palās*-shaped flowers, which are much handsomer and larger than the ordinary variety. The *makoi* (*Zizyphus nummularia*) is a most objectionable climber owing to the numerous wait-a-bit thorns along the stems; the small black fruit is largely eaten by the people and by birds. The *pethori* (*Zizyphus rugosa*) is a less common climber, of which the ripe white fruit is eaten. The *chil* (*Acacia cæsia*) and *Acacia pennata*, are two large climbers found in all dry forests; the latter only on the poorest soils. The *keonti* (*Ventilago madraspatana*) is a large climber found along the banks of streams on the outskirts of the forest; the seed gives an excellent oil which is used for cooking. On the edge of the forest in sandy or laterite soils is also found the large climber called *dhāmas* (*Combretum decandrum*), which is very conspicuous when in flower by its pure white bracts. The flower itself is quite insignificant but is even more offensively scented than the *baherā*. Of the smaller climbers may be mentioned the *apeng* (*Celastrus paniculata*), an extensive climber; the oil obtained from the seed is much valued for rheumatism. The *cherising* (*Ichnocarpus frutescens*) is an extensive climber found only on the outskirts of poor forests. The *rām datūn* (*Smilax macrophylla*) is a very common climber in *sāl* forests. The *karawa* (*Capparis horrida*) is found in some village sites climbing over large trees; it has handsome flowers, white when they first appear and turning red later on; and the fruit is eaten. The *dasmur* (*Asparagus racemosus*) is fairly common in all forests.

Climbers.

Parasites.

17. The parasites are represented by *bānda* (*Loranthus longiflorus*), which grows very commonly on numerous trees. Mahuā and *chār* are the two which are most injured and in some areas all the mahuā is badly infected, many of the trees being killed outright. *Viscum articulatum* is allied to the English mistletoe, and is generally found on *tendū*. The *amarbel* (*Cuscuta reflexa*) is principally found on the *ber*, with its long golden thread-like stems entirely covering the tree. The common palm of the District is the small date palm, *chhīnd* (*Phoenix acaulis*) ; it is found all over the forests growing on poor soils. *Phoenix sylvestris* is found growing round tank bunds in some villages. There are occasional trees of *Caryota ureus* and *Borassus flabellifer* in some of the villages along the Mahānadi river. With the commencement of the rains, a number of lilies and orchids begin to flower, the most common among the former being a species of *Amaryllis*. *Crynum ensifolium* and *Costus spinosus* both with white flowers are also common. Of the ground orchids the *Habenaria* is represented by two species, both with white flowers. The chief tree orchids are *Vanda Roxburghii* which is very common and the flowers of which are pretty and at times scented, and the cats-tail orchid (*Vanda Blumii*), which is found in the south of the District. On the sandstone plateau is a small plant, characteristic of the very poor soil found on it, *Selaginella rupestris*; where this plant grows grass is not even found ; it is only green during the rains and up to November, after which it curls up, though the roots remain green through the hottest weather. The only bamboo found wild in the District is the *bāns* (*Dendrocalamus strictus*), and its area is also limited. The *katang* (*Bambusa arundinacea*) is not indigenous, and where found is sure to have been planted.

Grasses.

18. The District contains a great variety of grasses, only a few of which are utilized when cut by the villagers and these not for fodder but for thatching. Owing to the large quantities of rice straw

available, grass is not reserved for the purposes of fodder. The amount of grass removed from the forest and from private lands for thatching is very large, and hundreds of carts are engaged in this traffic from December to March every year. The only two kinds removed are *gandri* and *sukla*, the others being considered inferior. These two grasses are of sufficient value to induce some landowners to allow fields to lie fallow, which are carefully protected from cattle grazing so as to allow the grass to be cut for sale after the rains. All grasses, when young at the beginning of the rains, are eaten by the cattle. On the whole the grasses are not so nutritious as in most of the other Districts of the Central Provinces, and this may account to a certain extent for the wretched condition of the local cattle. *Gandri* (*Iseilema laxum*) is the most valuable grass and is readily eaten by cattle, but it is nearly always reserved for thatching. This grass is only found in good black soil. *Kusal* (*Heteropogon contortus*), commonly known as spear grass, is found in great abundance all over the District and is not confined to any particular soil ; it is readily eaten when young by the cattle, and next to *gandri* is principally cut and used by the villagers for thatching. *Dhandar* (*Iseilema Wightii*) is somewhat similar to *gandri*, from which it can be distinguished by the red tinge given to the patch where it is growing ; it is a good fodder grass both for cattle and horses, and can only be found in rich soils ; it is not used for thatching as the dry stalks are brittle. *Safed kusal* (*Andropogon annulatus*) is found growing with *gandri* ; it is a good fodder grass and is also largely cut for thatching. *Tewā* (*Anthistiria imberbis*) is a fair fodder grass growing on sandy soils in flat ground ; it is at times used for thatching mixed with *sukla*. The grass is easily recognised by the thick clusters of spikelets which turn red on the grass drying, and are always surrounded by short leaves. *Dūbi* (*Cynodon dactylon*) is a small sea-green coloured perennial grass, the stems creeping along the ground

root, and throwing out at the nodes leaf stems about 9 inches high. The grass is well known as an excellent fodder grass, in fact the best that can be obtained in the plains, cattle and horses eating even the roots when they can get it. *Gatia (Andropogon pertusus)* ranks next to *dūbi* as an excellent fodder grass. It is found on moist rich soils, and grows from one to two feet high when well grown; both cattle and horses eat it greedily. *Sawān (Setaria glauca)* grows near villages during the rains on good culturable soils; the grain is used as food by the poorer classes. *Kānsi (Saccharum spontaneum)* is a noxious deep-rooted weed, growing in fallow ground and along the banks of rice fields; it is known by its feathery head of flowers; when young it is eaten by cattle. *Letkana (Setaria verticiallata)* is a coarse grass growing near villages; it has a long flower stem, at the top of which are the round flower spikes, which when ripe are very adhesive and cling to one's clothes; it is eaten by cattle. *Orai (Andropogon muricatus)* is the well-known *khas* grass, from the roots of which the *khas-khas tattis* are made; it grows near tanks on low-lying ground and on the banks of nullahs; it is eaten by cattle and the stiff stems are made into brooms. *Bharru (Anthisteria arundinacea)* is a tall grass growing to 15 feet in height; it grows gregariously on wet sandy ground all along sandy nullah and river banks. Cattle eat the young leaves and wild buffaloes are very fond of lying up in it; the stems are made into native pens. *Bagai (Pollinia eriopoda)*, commonly known as *bhaber* grass in the north, is found on poor open soils along broken hill sides and open river banks; it is eaten by cattle, but its chief use is for rope-making, the string being largely used in native beds; it is an excellent material for making paper. *Rusai (Andropogon schoenanthus)* is easily recognised by the lemon-scented flowers and leaves. It grows on all classes of sandy and laterite soils and along hill sides: oil is not extracted from it in this District; it is a fair fodder grass when young and readily eaten by cattle. *Hupua (Eragrostis interrupta)* springs up in damp rice fields all over

the District after the crops have been cut, giving the whole country in February a white appearance; it is a fair fodder grass. *Bendra puchhia (Erogrostis major)* is a handsome grass growing in damp places in fields and gardens; the stems grow to 2 feet in height, and cattle eat it readily. *Bhurbhuria (Erogrostis plumosa)* is a grass eaten by cattle only when it first springs up during the rains; it grows on saline soils drying early in December; it is a great nuisance in the forest, for it is the most inflammable of grasses. *Kānta bhairi (Aristida setacea)* is the white spear grass found on poor sandy soils; it is one of the worst kinds of grass, cattle barely touching it even when green; the fine spears over an inch long of a white colour are most formidable and will even go through leather if the surface is rough and the barb gets a hold. *Bhond (Anthisteria strigosa)* is a very poor, coarse and useless grass growing to 7 and 8 feet in height; it grows on all soils on flat ground; owing to its not being cut, this grass is spreading and killing out the better kinds such as *gandri*; it is a very brittle stemmed grass, easily recognised by its uniform stretches of red colour when dry and cattle only eat it when very young; its only use is to make a coarse mat for the walls of the houses of the poorer villagers in the forest.

WILD ANIMALS, ETC.

Fauna.

19. *Semnopithecus entellus* (*bendrā*) is found in all parts of the District, in the forest and out of it. This monkey is considered sacred. It does great damage to crops, especially to gram and pulse. It can be tamed if taken young.

The *Macacus rhesus (bandar)* is not found in the District and can only be seen with show-men who bring them round as performing monkeys.

Felis tigris (sher, bāgh) is found in all parts of the District, more especially in the forests of the north, east and south. Though still in numbers they are not so numerous as in days gone by; many places that were a sure find for tiger have

none now. It is destructive to cattle as well as game, but seldom to man unless wounded. Game-killing tigers are not so numerous as cattle-lifters. Man-eaters are occasionally met with; of late years there have been no really bad man-eating tigers in the District. Tigers wander a good deal in the cold and rainy season, while in the hot weather they select some special spot with water handy, where they lie up during the heat of the day. They do not attain any special size in the District, a good average being 9′ 2″, between pegs, for a male. A large number are shot annually. They mate at two seasons of the year, October and November in the cold weather, and again in April and May. Gestation takes about 8 months in each case. They usually have from one to three cubs, but two is the general rule. The cubs remain with the tigress till very nearly full grown, and a case has been known where after the tigress and a female cub had been shot the male cub was taken charge of by the tiger and brought up in the way he ought to go.

Felis pardus, the panther or leopard *(tenduwā, chitwā)*, is found in great numbers all over the District where there are any forests. It varies a good deal in size and this has led to the belief among the natives of there being two kinds. Leopards are much more numerous than tigers and consequently are more destructive to cattle. In their habits they are much more sneaking than a tiger and very much bolder, coming right into the village and carrying off dogs and goats. A man-eating leopard is much more of a curse than a man-eating tiger, as he can climb into a tree or *machān* and take the men out while watching their fields at night. The leopard is killed by wild dogs. Mr. Lowrie shot one in the District that had been treed by these animals. The same observer also relates how in 1888, being encamped at a village near Sihāwa in the south of the District which was much worried by a man-eating leopard, he had just finished dinner when he heard a tremendous noise in the village; so taking a lantern he went to see what was the matter and was told that the leopard had come into the

village and been driven out. While the men were telling him this, he heard a ghastly yell in the direction of a nullah close by ; the men and himself started off with torches and reached the place in a few minutes, when they found that the leopard had been killed ; they could see only three wild dogs on the bank where the carcass, of which a few mouth-fulls had been eaten, was lying.

The following tragic story of the death of a leopard is related by Mr. Lowrie :—A few years ago a leopard was chased by a pack of wild dogs and climbed into a tree ; the dogs then began to jump wildly about, and one of them while doing this was impaled on a sharp branch sticking out near the root of the tree ; this brought him into a sitting position and he died there. The panther on seeing the dog seated there evidently made up his mind that it had been specially placed there for him ; so he never tried to come down and eventually died of starvation in a fork of the tree.

Felis Jubata, the hunting leopard *(chīta)*, is uncommon in the District. Two were shot in the south Sihāwa forests in 1904.

Felis chaus, the jungle cat *(ban bilwā)*, is common in the District frequenting both forest and open grass country and is very destructive to the smaller game, such as peafowl, partridge, hare and all ground game. The leopard cat, a very shy retiring animal, is also found in the dense forests but is very uncommon.

Viverra Malaccensis, the lesser Indian civet *(bignaori)*, is fairly common in the District. It feeds on small birds and animals.

Herpestes mungo, the mongoose *(newarā)*, is very common throughout the District. It is not shy and will often enter village huts in search of food and is very destructive to poultry. These animals are easily tamed and make nice pets. The brown jungle mongoose *(sāmbar newarā)* is uncommon and only found in the dense jungles. The tree or fruit cat is not common in the District. It lives in the hollows of old trees,

chiefly in old mango groves. Though feeding on fruit it is very destructive to birds ; a case is recorded where one fruit cat killed 46 pigeons in a night in the pigeon-house, almost every bird having its head bitten off.

Lutra vulgaris, the Indian otter *(ud)*, is not common in the District as all the rivers have very little water in them during the hot weather. A few are found in the Seonāth river and in deep pools along some mountain streams.

Hyæna striata, the striped hyaena (*rerwā*), is found in all parts of the District. It is nocturnal in its habits, feeding chiefly on carrion, but will at times carry off dogs and goats ; it has also been known to kill cattle tied up for tiger.

Canis pallipes, the Indian wolf *(hundrā)*, is fairly common in the District, keeping to more or less open country cut up by nullahs. They do a fair amount of damage to sheep and goats while out grazing and occasionally carry off children. Seldom more than two are seen together, the packs having been broken up.

Canis aureus, the jackal *(kolia)*, is very common in the District and is confined to the open country ; he does not live in dense jungle.

Cyon Dukhunensis, the Indian wild dog *(kogwā)*, is found in all the forests of the District. It is very destructive to game, which it drives away from any neighbourhood it may haunt at the time. Cattle are also killed by them and not unfrequently the sportsman finds his ties for a tiger killed and eaten by the pack. Tigers and leopards have also been known to have been killed by them. They always hunt in packs, moving about large tracts of country in search of game, under a recognised leader.

The wild dog is always fierce even in his puppy day, and has never been known to become tame. They seldom live long in captivity. Owing to their urine being very acrid they always have a most disagreeable smell which the skins retain sometimes for years. It is surprising that so few are killed in the District considering the high Government reward offered.

The skins of jackals painted are not unfrequently brought up for the reward given for wild dogs.

Vulpes Bengalensis, the Indian fox *(khekrī)*, is found in all open parts of the District. It feeds chiefly on small birds and animals. It is a fine little animal and has been known to become tame in captivity. It affords a good run with dogs in the open country, but is not such a good stayer as the jackal.

Melursus ursinus, the Indian sloth bear *(bhalwā)*, is found all over the forests of the District, generally living in caves in the hot and wet weather, and in heavy grass and bushes during the cold weather. In the mahuā and *ber* seasons one often comes across them feeding under the trees or on their way back after their night's feed. In his movements he is very ungainly, but when disturbed can get over the country at a good pace. They are often met with in twos and even threes, a mother and cubs or a she and he bear together; on these occasions it is most amusing to see how, when one is wounded, it at once tackles its neighbour, the two having a regular set-to enabling the sportsman at times to get both. The skin of the bear is at its best during the hot season, but is difficult to cure owing to the fat which even penetrates the skin. Though shy of man, the bear can be a nasty customer when wounded, as besides using its teeth it makes most ghastly wounds with its hind claws. A she-bear with cubs is also formidable if met at close quarters. The female generally has two cubs born in January or February. The cubs, if captured young, become very tame.

Lepus ruficaudatus, the Indian hare *(lamhā, bhathailā)*, is found in all forests of the District, especially in bush jungle. The flesh is very fair eating, except in the hot and rainy seasons, when they are more or less infected by the grub of a species of *Bot* fly.

The District, besides being infested with the common house rat and mouse, has three kinds of field rats, one rather large and resembling the *Jerboa* rat being much appreciated by the villagers as food. These rats are dug out of their holes

along field bunds. The shrews are represented by two species, the house shrew living in houses commonly known as the musk rat and the jungle shrew of a brown colour living in hollows of trees; this last animal makes a delightful pet when tame.

Sciurus palmarum, the common house squirrel *(khurāri)*, though found all over the District is not common. Can be tamed easily when taken young and makes a nice pet.

Sciurus maximus, the red Malabar squirrel *(ghaniāri)*, is only found in the dense *sāl* forests of south Sihāwa and is fast being exterminated by the Gonds and Kamārs who hunt it for its delicate flesh, which is much appreciated by them. This animal lives in the branches of the tallest trees in the forest, generally *sāl*; here it is shot at and killed by arrows. When taken young it becomes very tame.

Sus cristatus, the Indian boar *(barhā)*, is found all over the District and is very destructive to crops. The flesh is poor, but much appreciated by the natives, who prefer it to that of any other kind of game. There are some fine boar in the forest, but owing to the bad riding ground, except in one place, pigsticking cannot be enjoyed. The one place where it is possible is in the small area of Government forest called the Gugwā-Billāri block close to the railway station of Hatbandh, which is well worth the attention of sportsmen. The following story illustrating the sagacity of the Indian boar is told by Mr. Lowrie:—'We 'were encamped at the village of Raitum close to some 'low-lying hills in a very wild part of the Raipur Dis- 'trict, and had just finished tea under the shade of a *kusam* 'tree, and were indulging in a smoke, when I saw a fine boar 'run past the tents towards the fields; some of the servants 'were standing close to the tent, and I happened to ask one 'of them if he had seen the boar go by; yes, he said and 'what's more, that is the grazier to a villager living in the 'huts at the back of our camp. This we both exclaimed was 'too good a story, but I had hardly spoken when up came 'the boar, driving eight goats in front of him; we followed 'him right on to the village, and in went the goats into a hut,

'as it was shutting-up time. These eight goats were only 'part of the herd that had strayed out into the fields, the 'main lot having been penned before and the grazier mis-'sing those he now brought had gone and driven them in. 'He himself entered the hut last of all. On talking to the 'owner after this extraordinary occurrence, we were told 'that he had got the boar when quite a youngster, three 'years ago, and brought him up on goat's milk; as the young 'boar grew he was taken out by the villager's son along with 'the herd to graze. Last year in quite a matter-of-fact way 'the villager informed me that he had put the whole herd, 'consisting of five and twenty goats, in charge of the boar, 'and right well had he managed his charge. They are all let 'out at six in the morning and away goes the grazier with his 'charge into the jungle, and punctually at dusk they are 'brought home. We then enquired if any goats had been 'lost; this amused the old man immensely, as he told us that 'no one dare go near the goats while out grazing; it was as 'much as his life was worth, and what was more the old boar 'would not stand any stray animals from another herd joining 'his charge; these were soon snouted out. During the year 'the owner had never lost one of his animals by a panther, 'though there were a fair number of these animals about. 'No doubt the boar had looked well to their welfare; a goat 'has only to "ba" and he is there to see what the matter is. 'This marvellous boar, I am sure, could well hold his own at 'any competition of sheep-dogs in penning his goats. On 'leaving camp the next morning Col. Henderson and I went 'down to see the grazier drive off his goats into the jungles, 'and I then managed to get a couple of photographs of the boar 'and his goats, one of which I am pleased to say is quite good.'

Gazella Bennetti, the Indian gazelle (*chinkāra*), is uncommon.

Antelope cervicapra, the black buck *(hiran)*, is not common. A few are found in the north and west of the District, while stray animals turn up now and again in the open country. The heads are small, not running over 18 inches.

Portax pictus, the *nīlgai (rajrā, rojhinā)*, is fairly common both in the open and dense forests of the District, especially in the former. It is generally found in small herds, seldom singly, but a grizzly old buck may at times be seen wandering about.

Tetracerus quadricornis, the four-horned antelope *(chār-singā)*, is common in all forests where the grass is heavy. It is a shy animal and owing to its keeping to the grass is difficult to get a shot at.

Cervulus muntjac, the muntjac or barking deer *(bhaserā)*, is not common, and is confined chiefly to the *sāl* areas of the District. It does not associate in herds: it travels singly, or the stag and hind may be seen together with the young. As venison the muntjac is the best of all the Indian species of deer.

Cervus axis, the spotted deer *(chītal)*, is very common in all the forests of the District. It associates, as a rule, in herds. Preferring open forests close to water it falls an easy prey to the village *shikāri* as he sits over a water hole. The horns are shed in July and August, but this shedding is extremely irregular.

Cervus duvauceli, the swamp deer *(gauni)*, is found throughout the *sāl* area of the District, to the south in Sihāwa and in the Government forests of Lawan in the north-east. The belief that the greater number of the animals in these parts are a cross between the sāmbhar and real swamp deer may be quite true as the length and thickness of horns and the colour of the animal are slightly different to those of the ordinary swamp deer of the Terai. They associate in herds, but odd males may generally be picked up in the forest.

Cervus unicolor, the sāmbhar, is found in all fairly thick forests. The mature stag is shy and is seldom found with the does except at night and early morning when feeding. During the mahuā season one or more stags may be seen in the early morning feeding under the trees where the flowers have dropped during the night. Does and small stags very often herd together. The stags shed their horns in April, but this is not general and some may be found with their antlers throughout the year. Good heads are seldom found in the District.

Meminna Indica, the Indian mouse-deer *(khābri)*, is found only in the dense forests of the District, living in the hollows of trees on the ground. It is a very shy, retiring animal, and when seen is always alone. It can be tamed, but seldom lives in captivity.

Gavæus gaurus, the Indian bison *(gaur)*, is found in forests in the south and north-east of the District. It is a very retiring animal, living in small herds with generally a fine bull in charge. Solitary bulls and at times two are often met with; these are generally old bulls turned out of the herd. Numbers are killed by rinderpest caught from cattle which have been grazing in the forest. Several died in 1908 from this disease in the Lawan block. In the rains the *gaur* retires to the hills during the day to avoid the flies, coming down at night to feed on the young grass.

Bubalus Arni, the wild buffalo *(ban bhainsā)*, is found in the south and east of the District. It is a much larger and finer animal than the tame buffalo. Like the *gaur* the buffalo is found in herds with generally a good herd bull in charge; numbers of solitary bulls are also found. He is a much less retiring animal than the *gaur*, coming right into the field to feed at night. Very few cases are known of the buffalo being aggressive at sight of man, but he is a very tough customer when wounded. A case is on record where a very large wounded buffalo charged an elephant and drove his horns into the elephant's leg, on which the elephant caught hold of the horn and tore it right off the core; the buffalo retreated a short distance into some grass and was shot the next morning. A tiger is no match for a grown-up buffalo, but often succeeds in getting hold of a calf by hamstringing it while feeding, so that the herd with the mother have eventually to leave the calf who cannot follow. Along with the *gaur*, the buffalo was also attacked by rinderpest in the Lawan block in 1908 and a number died.

20. There are a fair number of game birds in the District, but few are found in any numbers.

Birds.

Pavo cristatus, the common peafowl, is found in all the forests of the District. Not being considered a sacred bird in these parts it is shot by every one. The red or common jungle cock (*Gallus ferrugineus*) is only found in the far south of the District where it occurs in fair number. Two kinds of spur fowl are found ; *Galloperdix spadicea*, the common red spur fowl, is found in all forests in pairs, while the painted spur fowl (*Galloperdix lunulata*), a shyer bird, is found only in certain stony localities. The painted francolin, (*Francolinus pictus*), is the common partridge of the District.

Pterocles fasciatus, the common sand-grouse, is not common in the District.

Pteloclurus exustus, the rock or painted sand grouse, is found in pairs along stony open fire lines and among rocks ; it is fairly common.

Perdicula Asiatica, the jungle or bush quail, is found in all parts of the District and is very common. Two other species of bush quail are also found. Right through the rains and cold weather *Coturnix coromandelica* is found in the open country, while with the beginning of the cold weather the grey quail arrive in small numbers, but they only stay a short time in the District. The common bustard or button quail, *Turnix Dussumierii*, is common in the jungle grass tracks of the District.

Eupodotis Edwardsii, the *ubāra* (*hūm*), though not common, is at times met with in the grass *bhāta* plains. The green pigeon, (*Corcopus phornico-pterus*) is found all over the District, while *Columba intermedia*, the blue-rock pigeon, is not nearly so common and is met with only occasionally.

Though there are a number of tanks in the District, it is only a fair one for duck. Of the migratory ducks the gadwal and blue-winged teal are the most common ; the red-crested pochard, the pintail, the green-winged teal, the white-eyed pochard, and the widgeon are also found. Of ducks that remain all the year round, *Sacridiornis melanonota*, the spurred goose or *nuktā* ; *Anas pœcilorhyncha*, the grey duck ; *Nettopus coromandelianus*, the goose-teal; and *Dendrocygna*

arcuata, the whistling teal, all occur in fair numbers ; the last two build in trees during the rainy season. *Podiceps minor*, the dab-chick, is common and found in all tanks.

Gallinago cœlestis, the common snipe, though a winter visitant, is found in fair numbers along the beds of some of the tanks. *Gallinago gallinula* the jack snipe may be picked up in a day's shoot.

Rhynchœa bengalensis, the painted snipe, remains throughout the year and breeds in some of the reedy tanks.

In other birds than game birds, both land and water, the District is quite rich.

Fish.

The rivers and tanks are well furnished with numerous kinds of fish which are a favourite article of food among nearly all classes. The principal varieties found are:—Large variety—*parhan*, *rechhā*, *rehū*, *bausin*, *pariyans*, *kalānt*, *mundā*, *kaunchhi*, *kotrā*, *silan*, *sawar* or *sanwal*, *kusrā*. Small variety—*singan* or *kewai*, *mongri*, *kārijenwa*, *sauri*, *tengnā*, *gungwāri*, *kotri*, *bām*, *mohrāli*, *gurdā*, *phalia*, *galāj*, *kokya*, *singi*. The most abundant are *pariyans*, *kotrā*, *kotri* and *kokyā*. Numbers of small fish are captured during the monsoon months in the rice fields and sometimes in creeks filled by the backwaters of the rivers in flood. In the rice fields wicker baskets are placed at the drainage openings of the fields. The various methods in use in the District for catching fish are as follows :— (1) The *mahājāl* or great fishing net used in very large streams. Two are taken from different directions towards one central point, the fish being driven by beating the water and making a noise so as to drive the fish in the direction of the nets where they are caught. (2) The *pāt* or long net secured at both ends with pegs like a tennis net. Fish are driven towards it and then caught by throwing a *mahājāl*. (3) The *sokhi* or *bhanwar jāl* is a cast net. It has iron weights attached to it and is thrown in the water so as to enclose a circular space about 8 to 10 feet in diameter. The outer end throughout the circumference has a lining of loose

netting which collects all the fish falling within the circle when drawn in by the rope attached to the centre of the net. (4) The *pailna* or small net used chiefly for taking prawns and small fish. It is a hand net fastened to a triangular frame. (5) The *halkā jāl* or frame net. It is something like a large netting basket, the mouth being about 7 × 10 feet stretched by two bamboo pieces crossing each other diagonally. The mouth is placed to face the stream supported by a small stick attached to the back. The water is then beaten with sticks. The fish run into it and are caught. (6) *Hariyāl* is a funnel or cone-shaped bamboo net and is placed over a shoal of small fish, but only one or two are caught at a time. (7) *Danwar* is a baited night or day line with several hooks attached to one string. (8) *Dhir* is a bamboo wicker work placed at the opening of the fields. (9) *Khāndi* is a cage-like bamboo trap which like a mouse trap lets in fish and prevents their egress. The smallest sized meshes in the District are 1/5th of an inch from knot to knot. It is impossible for the smallest fish to get out of these traps. At the close of the rains when the waters subside, fish are caught by the method known as *ulechnā*. Women partition out the shallow water with mud bunds and with a basket throw out water from one compartment to the other. When one compartment gets very shallow they catch the fish without difficulty. The District exports fish as far as Nāgpur.

RAINFALL AND CLIMATE.

Rainfall.

22. Rainfall is registered at the stations of Raipur, Dhamtarī, Simgā, Balodā Bazār, Gariāband, Arang, Rājim, and Saraipāli. The first three stations date from 1867, but the others have only been opened recently, Balodā Bazār and Gariāband in 1903, Arang in 1904, and Rājim and Saraipāli in 1905. In the same year on the constitution of Mahāsamund tahsīl, the Simgā station was transferred to that place. During the forty years ending 1907, the average annual District rainfall being the mean of Raipur, Dhamtarī and Simgā[1] was 47 inches. The figure for Raipur is 49 inches,

[1] From 1905 the figures for Mahāsamund are taken in lieu of those for Simgā.

that for Dhamtarī 48 and for Simgā 43. The maximum and minimum amounts registered for each station are as follows:—

	Maximum.	*Year.*	*Minimum.*	*Year.*
Raipur.	91	1884-85	26	1899-00
Dhamtari	72	1885-86	25	1867-68
Simgā.	75	1876-77	19	1868-69

In Dhamtarī, owing to the neighbouring forests, the rainfall is usually copious, and in Raipur the supply is as a rule sufficient. The tract round Simgā, on the other hand, often suffers from scarcity of rainfall, especially those villages within a radius of 12 to 15 miles from Bisrāmpur. During the period of forty years the average rainfall was less than 40 inches at Raipur in eight years, at Dhamtarī in eleven years and at Simgā in 17 years; while it exceeded 50 inches in 16 years at Raipur, 17 years at Dhamtarī and 14 years at Simgā. For the new stations the average annual fall at Balodā for the four years ending 1907 was 46 inches, and that at Gariāband for three years ending 1906 was 52½ inches. During the 33 years ending 1899-00, the average rainfall for the five wet months was 43½ inches, distributed as follows:— June 8½, July nearly 15, August nearly 12, September 7 and October 1½. Only about an inch of rain is received during November, December and January and two inches in the other four months.

Influence of rainfall on agriculture.

23. As regards the distribution of the rainfall Mr. Carey writes as follows.[1]:—'I divide the 'year into four epochs, as when analysed 'in this manner the effect produced by 'the rainfall on the agriculture of the District is better 'portrayed. The first epoch includes the months of June, 'July and August, during which time the ploughing, sowing, '*biāsi* or thinning and weeding operations of the autumn 'crops take place, as well as the preparation of land for 'the spring crop. As a rule during these months the rainfall 'is amply sufficient, the tahsīl averages ranging between '31 and 37 inches.

[1] Settlement Report, para 13.

'The second period includes the months of September and 'October, and upon the rainfall of this epoch hang great 'issues. If September and October are rainless. the rice crop 'proves a failure not only on all the high-lying lands, but also 'on the *matāsi* slopes. Many fields so situated are not worth 'reaping, or as the Chhattīsgarhī cultivator would say '*hassiā* '*ne phiris*' (the sickle was not plied). Thus round Simgā 'during the three years 1886-88, the rainfall of September and 'October was five inches or less. In such years only the best 'fields in point of soil or position yield a crop of any value, 'and not infrequently many such require tank irrigation to 'bring the crop to perfection. The area which can be describ-'ed as absolutely secure is then but small in this District. A 'further disadvantage of deficient rainfall during these months 'is that the *ol* or moisture of the unembanked lands which dries 'up under the scorching rays of a monsoon sun and the 'spring sowings of linseed and wheat fail to germinate or 'wither ere they reach the surface. A deficient rainfall then in 'September and October, however favourable may have been 'the previous season, means a bad autumn and a bad spring 'crop. On the other hand, adequate rain in these months 'ensures the success of both crops. The third epoch, the 'rainfall of which is locally termed *akrās ke pāni*, includes the 'months of November, December and January, which affects, 'of course, only spring crops. The absolute necessity of any 'rain in this epoch depends not only upon the character of 'the monsoon and the rainfall of September and October, but 'also upon the dews which fall nightly. But there can be no 'doubt that an inch of rain at Christmas time is a great boon 'to the cultivator, though he may argue that as much harm is 'done thereby to linseed as good to wheat. The benefits of 'this rainfall are, however, unequally distributed. One field 'which has germinated will be benefitted thereby; a second 'which is not yet sown will be so moistened as to enable a 'crop to grow; a third, however, which is but recently sown 'will suffer damage. The seed will be washed out or rotted

'and a second sowing will be necessitated. Still, when good 'and ill are weighed together, there is a large balance of 'advantage which a grumbling peasantry will admit but with 'reservations. The fourth epoch includes that period of the 'year during which rain does more harm than good. The 'only good rain does in this season is to soften the soil and 'thus enable it to be ploughed up and exposed to the 'beneficial action of the sun and wind in the hot weather. 'Few cultivators, however, in this District avail themselves 'of such an opportunity. I would mention the Kurmis 'and Telis as the only two castes, who, according to my 'personal observation, show by their practice that they 'appreciate the advantage of such ploughing.'

Climate.

24. An observatory was opened at Raipur in 1870 at an elevation of 970 feet. The average maximum and minimum temperatures at different periods of the year are:—

	Maximum.	Minimum.
January	82°	55°
May	107°	82°
July	86°	75°

The absolute maximum and minimum temperatures recorded in these months are :—

	Maximum.	Minimum.
January	92°	42°
May	115·5°	66°
July	102°	68°

The highest temperature recorded is as shown above in May, and the lowest 39° on December 29th, 1902. The heat of Raipur is especially great in the summer months on account of the red gravel soil and the closeness of the rock to the surface. Fever is very prevalent in the autumn and epidemics of cholera have been frequent. This may be attributed to the time-honoured custom of using the water of the same tank for drinking, bathing, washing clothes and sometimes also for watering cattle. Indeed the Chamār is said to drink tank water by preference on the ground that it is more *mazbūt* or "stronger" than well water. His liking in this respect may be paralleled by that of the old Cockney lady, who after her first visit to the country came back and said that the eggs there had no taste.

CHAPTER II.

HISTORY AND ARCHÆOLOGY.

History.

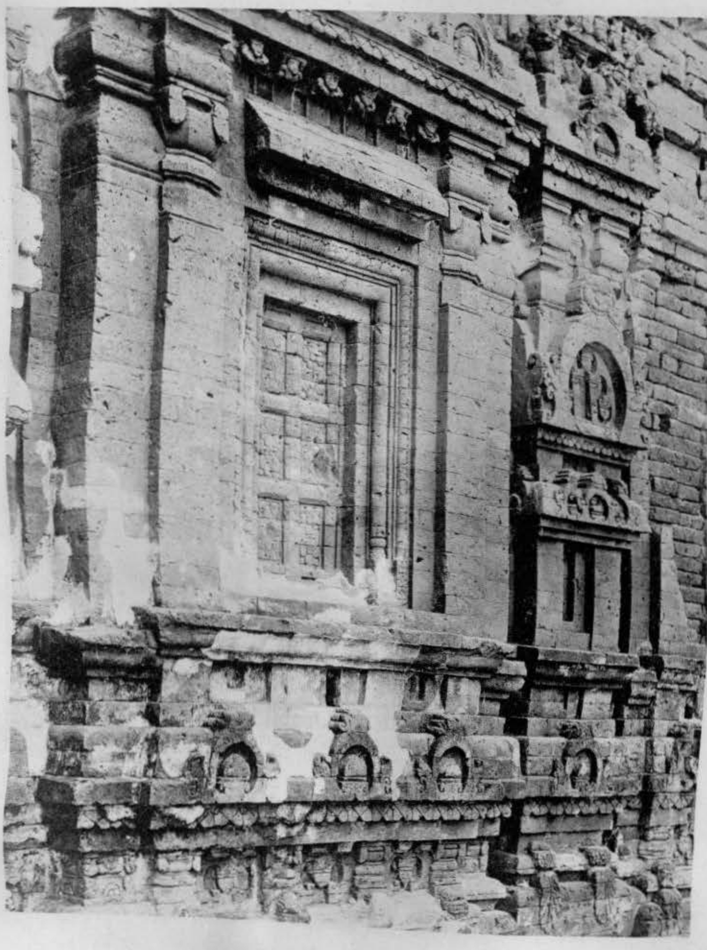
Early history.

25. The oldest remains in this District are those of Sirpur, whence many have been removed to various parts of the District, notably to Rājim and Dhamtarī. They mostly belong to the 8th or 9th century, but amongst them there are imposing statues of Buddha which evidently date from a much earlier period and testify to the great antiquity of Sirpur, 'the town of the goddess of wealth'. Tradition avers that Sirpur was the capital of Babhruvāhan who caught his father Arjuna's sacrificial horse let loose with a challenge and killed Arjuna in battle, the latter being afterwards revived by Krishna. The Mahābhārat, however, places the scene of action at Manipur which is identified with Ratanpur, where also the story of the sacrificial horse is current.

Samudra Gupta.

26. Emerging from the legendary period we reach the dawn of history in the middle of the 4th century, A.D., when the great Emperor Samudra Gupta[1] directed his attention to the conquest of the south, and the kingdom of the South Kosala, the old name of Chhattisgarh, was the first country he conquered in his 'kingdom taking' expedition. The invader marching due south from his capital, Pātaliputra or Patnā, overthrew its king Mahendra. Passing on he subdued all the chiefs of the forest countries, which still retain their ancient wildness and constitute the tributary States of Orissa and the more backward parts of the Central Provinces. The principal of those chiefs was Vyāghra Rājā whose country was named Mahā Kāntara, literally the great forest, which was situated somewhere near Sihāwa in the Dhamtarī tahsīl. Samudra Gupta was a ruler of exceptional

[1] V. A. Smith's Early History of India, 2nd Edition, p. 267.



Bemrose, Collo., Derby.

BRICK MOULDINGS IN TEMPLE OF LAKSHMAN, SIRPUR.

capacity and unusually varied gifts. His Allahābād pillar inscription states that he liberated the conquered kings who apparently continued to acknowledge him as their overlord. This acknowledgment is proved by an inscription which Mr. Hīra Lāl recently found at Arang. It is dated in the Gupta era and belongs to the end of the 6th century A. D. It purports to be issued from the Suvarna Nadi or Son River which rises from Amarkantak and passing through the Bilāspur District finally falls into the Ganges. It gives a new line of kings unknown to history beginning with Sūra and continuing for six generations[1] to Bhīmsena. It records the grant of a village named Batpallikā in the District of Dondā which may be identified with the Dondā about 5 or 6 miles from Raipur and about 25 miles from Arang. The Batpallikā may be Barpāli of Kauria zamīndāri, so that the donees whose names Hariswāmi and Bapaswāmi indicate Telugu origin were probably settled at Arang just midway between the village granted and the headquarters of the District in which it was situated. Nothing is known of the dynasty to which Bhīmsena belonged. He is stated to be born of the family which enjoyed celebrity like that of the royal sages (Rāj Rishī) This apparently refers to their overlords the Guptas as we find the title of 'saintly sovereign'[2] applied to Chandra Gupta II in the Udayagiri cave inscription. No information is available as to the duration of the rule of the family of Bhīmsena in Chhattīsgarh. But in the 7th century the country seems to have passed to a Buddhist king who made Bhāndak in the Chānda District his capital. Bhāndak was visited by the Chinese traveller Hiuen Tsiang in 639 A.D. and the following is his description of the country :— 'This country, more than 6000 *li*[3] circuit, was 'surrounded by mountains and was a succession of woods and 'marshes, its capital being about 40 *li* in circuit. The soil of

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[1] Thus, Bhīmsena II, son of Dayitavarmā II, son of Bhīmsena I, son of Vibhīshana, son of Dayita I, son of Sūra.

[2] Gupta Inscriptions, page 35.

[3] A *li* is equal to about ⅙th of a mile.

'the country was rich and fertile, the towns and villages were 'close together; the people were prosperous, tall of stature and 'black in colour; the king was a Kshattriya by birth, a 'Buddhist in religion and of noted benevolence. There were ' above 100 Buddhist monasteries, and about 10,000 brethren, 'all Mahāyanists. Near the south of the city (that is apparent-'ly the capital) was an old monastery with an Asoka tope where 'Buddha had vanquished Tirthikas by the exhibition of super-'normal powers, and in which Nāgarjuna[1] Pusa had afterwards 'lodged '[2]. A branch of the Bhāndak family subsequently settled at Sirpur on the banks of the Mahānadi in the Raipur District. The object of the migration is not evident. It is possible that the capital being situated at one end of the country, it was thought desirable to send a representative to a central place or there may have been family dissensions necessitating separation and settlement at a remote place to avoid any further trouble. Whatever may have been the cause it did not take long for the Sirpur branch to become independent of the original house. Within four generations they acquired the sovereignty of the whole of Mahā Kosala. They adorned their capital with beautiful temples, monasteries, alms-houses and gardens making it worthy of the name they gave it. In the reign of Tīvardeva the highest point of their prosperity seems to have been touched. This king had no issue and the crown, therefore, passed to his brother's son, who peacefully enjoyed the acquisitions of his uncle and father, the latter being the Commander-in-chief of the armies while Tīvardeva was on the throne. The next king was Mahāsiva Gupta entitled Bālārjuna. In his early childhood he was very fond of archery and it was for his proficiency in the use of arms that he was given the title he bore. He was a great temple builder and almost all the inscriptions found at Sirpur eulogize him. His mother was a daughter of the king of Magadha and when she became a widow she constructed the superb brick

[1] A great Budddhist teacher.

[2] See Watter's Yuan Chwang, Vol II. p. 200



Bemrose, Collo., Derby.

TEMPLE OF LAKSHMAN, SIRPUR.

temple known as Lakshman temple, the only old edifice now remaining at Sirpur in anything like a fair state of preservation. Mahāsiva Gupta was perhaps the last king of this dynasty who ruled at Sirpur. His son seems to have been ousted by another family and to have fled towards the east and to have settled at Vinītapura which Mr. Hīra Lāl identifies with Binkā in the Sonpur State. The genealogy of the Sirpur family is recorded in an inscription affixed to the parapet wall of Gandheshwar [1] temple at Sirpur and being sufficiently brief would bear quotation in extenso as translated by Dr. Kielhorn. 'There was, 'of the family of the moon, a prince named Udayana. From 'him sprang the mighty Indrabala equal to the destroyer of 'Vala. From him sprang the illustrious Nannadeva, the 'possessor of self-reliance, who filled the earth with temples 'of (the lord) Siva. As his most excellent son there was 'born Chandra Gupta, a protector of the earth; and from him 'sprang the illustrious Harsha Gupta, a cause of joy to the 'world. To him was born the lord of the earth, Siva Gupta 'fond of a war; who, foremost in the knowledge of the bow, 'is famous under the appellation of Bālārjuna, who in battle 'holding the dusky creeper-like sword in his hand, decorates 'it like a mistress with the pearls (struck out of the frontal 'globes) of infuriated elephants; and to whom the god of love 'like a good adherent, hands over the women folk, having 'repeatedly conquered them with his arrows, like unto the 'lawless kings (subdued by his master Siva Gupta).' Tīvardeva being son of Nannadeva was brother to Chandra Gupta, the grand-father of Mahāsivā Gupta. It was Tīvardeva who earned the title of sovereign lord of Kosala which his successors seem to have lost.

The Sharabhpur kings.

27. Very little is known of the dynasty which ousted the Sirpur kings. Only two names of kings occur in their copper plates found at Arang, Raipur, Khariār and Sārangarh. They are written in the box-headed characters like the

[1] Indian Antiquary, Vol. XVIII., page 180.

inscriptions of Tivardeva. All of them purport to be issued from Sharabhpur which was apparently their capital. From the names of villages mentioned in the charters it appears that a good portion of Chhattīsgarh was under their sway. The Sārangarh plates speak of the District Tundaraka which Mr. Hīra Lāl indentifies with Tundrā in Balodā Bazār tahsīl 6 miles south of Seorīnarāyan ; the Arang plate, of Pamvā which may be Pāmgarh 15 miles north of Seorīnarāyan ; the Raipur plate of Srīsāhika which is Sirsāhi in the Balodā Bazār tahsīl and the Khariār plate of Navannaka which is identified with Nahnā 3 miles from Khariār where the plates were found. Nothing more of this line of kings is known. Dr. Sten Konow conjectures that these kings may have been Rāshtrakūtas but he thinks the identification still very doubtful. From the situation of villages granted by them, it appears that all the country south of Raipur and Bilāspur extending up to Khariār, the southernmost limit of Chhattīsgarh, was in their possession and there is reason to suppose that Sharabhpur was a new name imposed on Sirpur to commemorate the victory of this line over their predecessors. It was, however, not easy to change a well established name and the new name perished with the short-lived dynasty which created it. Unfortunately neither the inscriptions of the Sirpur dynasty nor of their successors are dated but the characters in which they are written belong to the 8th and 9th centuries, A.D. The events related above must therefore have taken place during the period at the end of which the Haihayas came on the scene and conquered Chhattīsgarh for themselves.

The Haihayas.

28. The word Haihaya is derived from Ahihaya, snake-horse, the story being that the first ancestor of this line of kings was an issue of a snake and a mare. They trace their origin to Sahasrārjuna or Kārtvīrya who had a thousand arms. The family is an ancient one and finds mention in the Mahābhārat. These Haihayas were known as Kalachuris and originally ruled the Chedi country, which Justice Pargiter places along the south bank of the

Jumna, from the river Chambal on the north-west about as far as Karwi (which is north-east of Chitrakūta) on the south-east, and its limit southward would have been the plateau and the hills of Bundelkhand.[1] This configuration is based on information available from the Mahābhārat and probably the Chedi country proper was this land but apparently it increased its dimensions when adjoining countries were absorbed by the country-taking spirit of the later Rājās. General Cunningham, whom Justice Pargiter has criticised, may after all be correct in including the country of Chhattīsgarh or at least a part of it within the Chedi country. In the Ratanpur[2] inscription of 1114 A.D. it is stated that in the race of Haihaya princes was born that ruler of Chedi, the illustrious Kokalla, who had 18 sons, the first born among whom afterwards was ruler of Tripuri and he made the remaining brothers lords of *mandalas*. The race of one among these younger brothers in the course of time obtained an unparalleled son Kalinga Rāja, who in order not to impoverish the treasury of Trita Saurya abandoned the ancestral land and acquired by his two arms this country Dakshin Kosala. Since Tummāna had been made a royal residence by his ancestors, therefore residing there he increased his fortune causing the destruction of his enemies. This apparently shows that Tummāna had been occupied by the Haihayas some generations prior to the advent of Kalinga Rāja. But it is stated in the Bilahrī inscription that Mugdhatunga the son of Kokalla conquered the lines of country by the shore of the eastern sea and wrested Pāli from the lord of Kosala. If this Pāli is the same as that 12 miles from Ratanpur and about 30 miles from Tuman (both being included in the Lāpha zamīndāri) we have here a record of the first entry of the Kalachuris into Chhattīsgarh. Kalinga Rāja was probably a permanent settler in the country and the conqueror of Dakshin Kosala, the country south of Tummāna. It is probable that Tummāna was the frontier State of Chedi separating it from

[1] Bengal Asiatic Society's Journal, 1895, page 253.

[2] Epigraphia Indica, Vol. I. page 32.

Dakshin or Mahā Kosala. Wrapt as the historical passages are in the rhapsodies of royal eulogists, it is difficult to make out whether the whole of Dakshin Kosala was won by Kalinga Rāja or only a portion of it. The probability is that he conquered a portion, perhaps a large portion, of it unless he made a raid all over and allowed the petty chiefs to remain in their independence as before. From the lists of conquests enumerated in the Rājim temple inscription which were made by Jagpāla's family for these Haihayas it appears that a large part of Chhattīsgarh was in the hands of local chiefs about the 11th and 12th centuries.

The Kalachuri era.

29. There can be little doubt that this dynasty of kings was in ancient days a powerful one. They had their own era called Kalachuri or Chedi era which began on the 5th September 248 A.D. What great event this commemorates or how the era originated is not clearly known. Dr. Bhagwān Lāl Indraji propounded the following theory which, Dr. Bhandārkar says adapts itself so well to all the circumstances that have to be accounted for, that it might be accepted as furnishing in all probability the true explanation of them. 'In the early centuries A.D. there were 'certain kings in western India holding Gujarāt and the adja-'cent Provinces who used the Saka era. Certain coins show 'that their rule was interrupted by an invader who established 'another era. This invader was a certain Ishwar Datta whose 'coins are dated not in an already existing era, but in the 1st and '2nd years of his reign. He belonged to the dynasty of the 'Abhīra caste of which records are found in the Nāsik cave and 'which probably came by sea from Sind, conquered the western 'coast and made Trikūta its capital. When he had consolidated 'his power he began to issue his own coins copying those of his 'predecessors, the last of whom appears to have ceased to reign 'in 170 Saka year or 248-49 A.D. Ishwar Datta's conquest thus 'falls at just about the same time as the foundation of the 'Kalachuri era. And we may thus conclude that Ishwar Datta

[1] Bombay Gazetteer, Vol. I, Part II, page 295.

'was a founder of an era which was first known as the Traikūtaka 'era and only in later times came to be called the Kalachuri or 'Chedi era.' Dr. Bhagwān Lāl held that the former family having afterwards restored their power, the invaders were driven out of the country and the Traikūtakas then retired to Central India and there assumed the names of Haihaya and Kalachuri. But the latter once more regained possession of their former capital Trikūta about the middle of the 5th Century.

Commencement of Haihaya rule in Chhattīsgarh.

30. It does not however appear that the Kalachuris were very powerful at this time in Central India. At least they do not seem to have had possession of either Dāhala (Jubbulpore country) or Chhattīsgarh, since the early Guptas were then in power. Most of the inscriptions of the Kalachuris of the Central Provinces extol their ancestor Kokalla I whose date is believed to be 875 A.D. He married a Chandel princess Nattā Devi and is stated in the Bilahrī inscription to have conquered the whole earth and to have set up two unprecedented columns of his fame, in the south the well-known Krishna Rāja to whom he gave his daughter, and in the north Bhojadeva. It was his son Mugdhatunga it appears who first entered Chhattīsgarh and wrested Pāli from the lord of Kosala. At this time, probably, a brother of Mugdhatunga was stationed at Tummāna, where Kalinga Rāja afterwards fixed his permanent capital.

Foundation of Ratanpur.

31. His grandson Ratnadeva (son of Kamal Rāja) made the place pleasant to the eyes by constructing temples to the holy Venkesha, to Ratneshwar and other gods, with gardens containing innumerable flowers and beauiful fruit trees and a charming high mango grove and crowded with palatial buildings decorated with charming beauty. And yet this was the king who founded the town of Ratanpur which finally led to the abandonment of the picturesque Tummāna. He married a daughter of the chief of Komo, now in the Pendrā zamīndāri. His son Prithvideva I built a Siva temple at

Tummāna called after him Prithvīdeveshwar and a large tank at Ratanpur.

Jājalladeva I.

32. His son and successor was Jājalladeva I. It is this king who has left an inscription dated in the year 1114 A.D. from which the above details have been extracted. This inscription[1] records certain religious benefactions--the establishment of a monastery for ascetics, the making of a garden and of a lake, probably also the foundation of a temple at Jājallapur, a name which he gave to Pāli and which is still remembered in a corrupted form as Jānjnagar Pāli. This king was respected by the kings of Kanauj and Jejakbhukti or Bundelkhand and the chiefs of Dakshin Kosala, Andhra Kimedi, Wairāgarh, Lānji, Bhandāra, Talhāri, Dandakpura, Nandāvali and Kukkuta paid tribute to him. He had also captured in battle a king named Someshwara, though he subsequently released him. Jagpāla of the Rājim temple inscription lived in his reign as also in that of his two successors and conquered for him Rāth, Teram and Tamnāl which form the northern part of the Raigarh State. It appears from the Rājim inscription that Jagpāla's ancestors who originally came from Badhar in the Mirzāpur District had also conquered the countries of Bhattavila (Baghelkhand), Viharā (not identified), Dāndor (Surgujā), and Komo (Pendrā). All these must be considered as forming part of the Haihaya kingdom since they were the estates of its feudatory Jagpāla. In the Kharod inscription Jājalladeva is stated to have defeated Bhujbala, king of Suvarnapura, which is apparently Sonpur on the Mahānadi. The area thus encompassed would stretch from Amarkantak down to the other side of the Godāvari and from the confines of Berār in the west to the boundaries of Orissa on the east, barring the petty States towards Bastar.

Ratnadeva II and his feudatory Jagpāla.

33. Jājalladeva's son was Ratnadeva II who claims to have defeated Chodganga of Kalinga on the coast of the Bay of Bengal, thus further extending his rule as far as the

[1] Epigraphia Indica Vol. 1, page 32.

sea coast. The feudatory chief Jagpāla, whose exploits have already been referred to, acquired Sindūrmāngu and Talhāri. These have not been confidently identified as yet. An inscription dated in the Chedi year 915 or 1163 A.D. was found in the Bādal Mahal (cloud palace) of the Ratanpur fort. It is now kept in the Nāgpur Museum. It is much defaced, but it describes the country [1] in words which lead to the conclusion that Talhāri was the place in which Ratanpur itself was included. The description runs as follows :—'Full of singing birds and decorated with gardens is this Talhāri land, the ornament of the world.' In the reign of Prithvīdeva II (son of Ratnadeva II) Jagpāla seems to have performed more exploits than in the reigns of his two predecessors. Not only did he take the forts of Sarharāgarh (either Sorar in Drug or Sarhar in Bilāspur) and Machka Sihawā (the Sihāwa tract in Dhamtari) but also conquered the Bhramarvadra country (probably Bhramarkūta or country round Jagdalpur in Bastar) and took Kāntara, Kusumbhoga, Kāndadongar and the District of Kākaraya. Kāndadongar is in the south of Bindrā-Nawāgarh zamīndāri and Kākaraya is the well-known Kānker which then included portions of Dhamtari and Sanjāri tahsīls. Kāntara and Kusumbhoga appear to have been adjacent to these, the former to Kānker and the latter to Kāndadongar and close to Deobhog the southernmost point of the Raipur District.

Other Haihaya kings found in inscriptions.

34. Prithvīdeva II was succeeded by his son Jājalladeva II in whose reign a member of the collateral branch of his family built a temple at Seorīnarāyan in which a slab with an inscription dated in Chedi era 917 or 1165 A.D. is fixed. A

[1] At Ratanpur Mr. Hira Lāl lately secured a copy of this stone inscription written in the hand of Rewārām Kāyasth about 44 years ago. Apparently the stone was in good preservation in his time and Rewārām had prepared a copy for the Chief Commissioner, Mr. Campbell, which for some reason or other remained undespatched to him. It is stated there that the stone was taken from the Bādal Mahal.

Brāhman also built a temple of Siva at Mallār of which there is a record on the stone inscription found there. It is dated in the year 1167 A.D. or two years later than that of Seorīnarāyan. Jājalla II is called in this inscription the ruler of Tummāna which shows that, though abandoned as the capital, Tummāna continued to give its name to the country of its rulers. The son and successor of Jājalla II was Ratnadeva III in whose reign the inscription in Kharod temple was put up. It is dated in the year 1181 A.D. He was succeeded by his son Prithvīdeva III in whose reign one Devināga built a temple at Sambā and left an inscription dated in the year 1190 A.D. This stone is now in the Nāgpur Museum where it was brought from Ratanpur.

Collateral Haihaya families and division into Ratanpur and Raipur branches.

35. Coming to the end of the 12th century we no longer find inscriptional evidence of the Kalachuri kings of at least the senior or Ratanpur branch of the family. It appears that the Royal house used to give some appanages to princes born in the family as we find references to these in the Seorīnarāyan inscription. There is in it a mention of one Sarvadeva who was a younger brother of Prithvīdeva I. He is expressly stated to have obtained as a share of his patrimony the property of Sonthiva (now Sonthī, a village in the Jānjgir tahsīl) where he was settled. Sarvadeva had a great-grandson of the name of Amānadeva upon whom Jājalladeva I lavished affection as a man would upon his son. Similar grants must have been made to others settled elsewhere and apparently the branch at Raipur became somewhat powerful and semi-independent. Of the Raipur princes we have records (Raipur and Khalāri stones) dated in the beginning of the 15th century. These inscriptions refer to the reign of a Kalachuri king Brahmadeva and are dated in 1402 and 1414 A. D. They mention that there was a great prince at Raipur whose name was Lakshmīdeva. His son was Simhana whose son was Rāmchandra who was the father of Brahmadeva. The Khalāri inscription goes up to Simhana. It

appears therefore that the first prince of the junior branch of Raipur was Lakshmīdeva, great-grandfather of Brahmadeva, so that the split might have taken place about the middle of the 14th century during the reign of Lakshmīdeva's son, Simhana, who is stated in the Khalāri inscription to have conquered 18 *garhs* of the enemy. It is popularly believed that Chhattisgarh had 36 forts from which fact it is supposed to derive its name. This mention of 18 *garhs* as including half the territory ruled by the Haihayas might give some support to this theory, but the name of Chhattīsgarh is not given in a single record and it is more probable that the name is a corruption of Chedīshgarh, meaning the forts of the lord of Chedi. As will appear from what has been said before, the Haihaya dynasty of Tummāna or Ratanpur was a younger branch of the Chedi family whose name they continued to cherish. In one[1] inscription the king Jājalladeva II, 8th from Kalinga Rāja, is spoken as 'the leader of the princes who delight in keeping up the Chedi family' and although they may have been quite independent of the Chedi kings of Jubbulpore, they still retained the pride of relationship to the elder house and may well have given their dominions a name which would keep up the link. The popular connotation however has become so deep rooted that the people have actually made out lists of 36 forts, although Kalyān Sai's account books referred to further on, which are the only authority, show 48 forts. The difference is however explained away by saying that further conquests raised them to that number. The following is the list of 36 forts arranged with reference to the subsequent distribution rendering them subordinate to the senior and junior branches of the family ruling respectively at Ratanpur and Raipur.[2]

1. Ratanpur.	1. Raipur.
2. Māro.	2. Pātan.
3. Bijaipur.	3. Simgā.

[1] Mallār inscription of Jājalladeva Epi. Indica, Vol. I. page 43.

[2] From Mr. Chisholm's Settlement Report of Bilāspur.

4.	Kharod.	4.	Singārpur.
5.	Kotgarh.	5.	Lawan.
6.	Nawāgarh.	6.	Amīra.
7.	Sonthī.	7.	Drug.
8.	Okhar.	8.	Sardhā.
9.	Panderbhātha.	9.	Sirsā.
10.	Semaria.	10.	Mohdi.
11.	Madanpur (Chāmpa-zamīndāri).	11.	Khalāri.
12.	Lāpha.	12.	Sirpur.
13.	Kosgain (Chhuri zamīndāri).	13.	Fingeshwar.
14.	Kendā.	14.	Rājim.
15.	Mātin.	15.	Singangarh.
16.	Uprorā.	16.	Suarmār.
17.	Kandri (Pendrā).	17.	Tengnāgarh.
18.	Kurkutti (now in Baghelkhand).	18.	Ekalwāra.

This division of the jurisdiction under the sway of the Haihayavansis did not it is said affect the absolute supremacy of the senior branch of the family which remained at Ratanpur. They retained the final authority and round them all the traditional associations centred.

List of Haihaya kings from 13th century onwards.

36. The following[1] is the list of Ratanpur kings made out from various genealogies after Prithvīdeva III:—

Bhānusingh	... 1200 A. D.
Nrisinghdeva	... 1221 ,,
Bhusinghdeva	... 1251 ,,
Pratābsinghdeva	... 1276 ,,
Jayasinghdeva	... 1319 ,,
Dharmasinghdeva	... 1347 ,,
Jagannāthsingh	... 1369 ,,
Vīrasinghdeva	... 1407 ,,
Kalmaldeva	... 1426 ,,

[1] See Arch. Reports Vol. XVII. p. 79.

Sankar Sahai (Sai)	1436 A. D.
Mohan Sahai	1454 „
Dādu Sahai	1472 „
Purushottam Sahai...	1497 „
Bāhar Sahai...	1519 „
Kalyān Sahai	1546 „
Lakshman Sahai	1583 „
Sankar Sahai	1591 „
Kumud or Mukund Sahai	1606 „
Tribhuvan Sahai	1617 „
Jagamohan Sahai	1632 „
Adati Sahai	1645 „
Ranjit Sahai	1659 „
Takht Singh...	1685 „
Rajsinghdeva	1699 „
Sardārsingh	1720 „
Raghunāthsingh	1740 „

List of Haihaya kings of Raipur.

37. The Haihaya Rājās of Raipur trace their descent from Kesavadeva who is placed in 1410 A. D. This is however not possible as we know from Khalāri[1] and Raipur[2] inscriptions that Brahmadeva was ruling at least between 1402 and 1414. If Kesavadeva was a successor of Brahmadeva his date might be put about 1420. The following is the list of the Raipur branch :—

Kesavadeva	
Bhuvaneshwardeva	1438 A. D.
Mansinghdeva	1463 „
Santokhasinghdeva	1478 „
Suratsinghdeva	1498 „
San	1518 „
Chāmandasinghdeva	1528 „
Bansisinghdeva	1563 „
Dhansinghdeva	1582 „

[1] Ep. Indica Vol. II, page 228. [2] Ind. Ant. Vol. XIX, p 26.

[3] Arch. Reports Vol. XVII, p. 80.

Jaitsinghdeva	... 1603 A. D.
Phalesinghdeva	... 1615 „
Yādavadeva	... 1633 „
Somadattadeva	... 1650 „
Baldevasinghdeva	... 1663 „
Umedsinghdeva	... 1685 „
Banbīrsinghdeva	... 1705 „
Amarsinghdeva	... 1741 „

Of the last king who was displaced by the Bhonslas there is a copper-plate *sanad* in possession of Anjori Lodhi of Arang dated in the Samvat year 1792 or 1735 A. D. and issued from Raipur. It is an interesting record[1] granted to the ancestors of the Lodhi, remitting certain taxes detailed as '*Chhīntā būndā gayāri mai muāri.*' The privileges granted consisted of exemption from paying ordinary and widow marriage fees, as also those leviable from a wife deserting her husband and marrying another and non-appropriation by the State of the property belonging to the heirless members of the family.

Kalyān Sai.

38. It is not till the reign of Bāharsai's son Kalyān Sai that the overpowering influence of Muhammadan sovereignty extended into a region so land-locked and isolated as Chhattīsgarh. Kalyān Sai seems to have reigned between the years A. D. 1536 and 1573. The annual crowd of pilgrims who flocked from the Upper Provinces through Ratanpur to Jagannāth must often have related in glowing language the pomp and splendour of the Mughal court of Delhi. Whether excited by curiosity or impelled by fear lest his kingdom should be absorbed, it is impossible to decide, but Kalyān Sai determined on proceeding to Delhi and having audience of the great Akbar. He made over the management of his country to his son Lakshman Sai and accompanied by a large body of followers proceeded on his mission. He is represented as having been absent eight years and then returning to Ratanpur laden with honors, having

[1] It has not been published and was brought to light by Mr. Hira Lāl while making an enquiry on the spot. It is written in Baghelkhandī Hindī.

been invested with the full rights of Rājā and a high sounding title.

Extent of his territory.

39. One of the Revenue books of Kalyān Sai's period, which existed when Mr. Chisholm wrote (1869), contained much interesting information on the condition of Chhattisgarh some $3\frac{1}{2}$ centuries ago. It would seem that the Ratanpur Government at the time indicated, including Raipur, comprised 48 *garhs* or tāluks, yielding a revenue of $6\frac{1}{2}$ lakhs of rupees or including '*sair*' 9 lakhs of rupees which considering the relative value of money in those early days and now indicates a high measure of prosperity. The jurisdiction of Kalyān Sai from the details given extended over the whole of the country now known as Chhattīsgarh, with the exception of Kawardhā, Khairāgarh, and the other zamindāris skirting the western hills which are not mentioned and evidently must at the time have belonged to the Gond dynasty of Mandlā. But in addition to the present limits of Chhattīsgarh it would seem to have included Korea, Surgujā and other parts of the Chota-Nāgpur division with Rāmgarh and Lānji of Bālāghāt. The Rājās named in the margin are noted as subordinates or rather as feudatories of the Haihayavansī house, which, there seems no doubt, exercised paramount authority for a long series of years over this thinly-populated but extensive eastern tract of the present Central Provinces.

1. Sambalpur.
2. Patnā.
3. Khariār.
4. Bastar.
5. Kharond.
6. Sārangarh.
7. Sonpur.
8. Raigarh.
9. Sakti.
10. Chandarpur.

His army.

40. The army maintained by Kalyān Sai was not of a formidable character. The following is a detail of its strength :—

2,000 swordsmen.
5,000 daggermen.
3,600 matchlockmen.
2,600 archers.
1,000 sowārs.
Total 14,200 men.

There would seem also to have been maintained an establishment of 116 elephants. Such a force was fully adequate for the maintenance of internal order, and considerably greater than could be brought together by any of the surrounding chiefs. As for external enemies, the difficulties of approach and the comparative remoteness and poverty of the country made an invasion in earlier years by no means an inviting prospect and subsequently Kalyān Sai's shrewdness in proceeding to Delhi and his acknowledgment by the Emperor Akbar tended to prolong for years the rule of his dynasty.

Lakshman Sai to Raghunāthsingh, the last king.

41. On the death of Kalyān Sai his son Lakshman Sai succeeded, but there is nothing worth recording in connection with his rule. The same may be said of his successors until we come to Rājsingh for whose lack of issue his Dīwān proposed the novel remedy of asking a Brāhman to visit the principal Rānī. This imprudence of the Dīwān finally led to his destruction. It was generally understood that Mohansingh of the Raipur house had been selected by Rājsingh as his successor, but at the time of his death which was somewhat sudden, Mohansingh was absent on a shooting expedition and as he could not come back in time, the dying Rājā placed the *pagrī* on Sardārsingh, his grand-uncle, thus acknowledging him as his successor. In a few days Mohansingh arrived and found Sardārsingh duly installed. He was greatly enraged at being thus superseded and in leaving said that he would yet return and assume the government. Sardārsingh however ruled quietly for 20 years and having no son was succeeded in 1732 A. D. by his brother Raghunāthsingh, a man already over 60 and quite unable to encounter with a bold front the trials and difficulties which were shortly to overtake his country.

End of the Haihayavansī rule.

42. At the close of 1740, when Raghunāthsingh had been some 8 years on the *gaddi*, occurred the invasion of Chhattisgarh by the Marāthā general, Bhāskar Pant. At this time Raghunāthsingh was bowed down with a heavy sorrow. He

had lost his only son and had ceased for nearly a year to take any interest in his government. A feeble man at best, but now worn out with years and afflicted in mind, he made no effort to defend his *rāj*, but waited in the calmness of despair, till Bhāskar Pant had reached his capital. Even then there was no attempt at resistance. Bhāskar Pant brought his guns to play on the fort and a part of the palace was soon in ruins. At this juncture one of the Rānis mounted the parapet and exhibited a flag of truce. The gates were then opened and the invading army entered and took possession. In this inglorious manner ended the rule of the Haihayavansī dynasty, which without a struggle yielded up its heritage. No struggle, however bitter, could have altered results, but history almost requires that the last of a long line of Rājās should die sword in hand defending his country and leave in the memory of posterity a noble example of patriotism and courage. If at the time the whole resources of Chhattīsgarh and Sambalpur had been exercised by one central authority, the Marāthās might have encountered a really formidable opposition. But as it was there was no central authority possessing any vigour and the Haihayavansis merely stood at the head of a number of petty Rājās and chiefs, each of whom was to a large extent independent and among whom the whole country was divided. It was an essentially weak system, adapted for a peaceful state of society alone and must have fallen long previously, had any well organised foreign invasion ever been attempted. When the Marāthās came they marched through the whole country without any opposition and having substituted their own authority for that of the Haihayavansī Rājās they demanded and obtained the allegiance of all the surrounding States.

Restoration of Raghunāthsingh.

43. Bhāskar Pant having reduced Ratanpur, left a small garrison in it and marched for Cuttack. A fine of a lakh of rupees is mentioned as having been imposed on the town and all that remained in the treasury was appropriated. The army

is said to have consisted of 40,000 men, chiefly horse, who pillaged the country in all directions. No violence however was done to Raghunāthsingh, who in fact was permitted to carry on the government in the name of the Bhonslas.

Succeeded by Mohansingh.

44. Previous mention has been made of Mohansingh who left Ratanpur disgusted, when in A. D. 1813 Sardārsingh succeeded Rājsingh, and threatened to return and assume the government. His efforts to raise a party in his favour strong enough to create a local revolution proving fruitless, he left for Nāgpur and finally joined Raghujī I. He became a favourite with this prince, was made there a Bhonsla, and accompanied Raghujī in his expedition against Bengal. In A. D. 1745 when Raghujī returned from Bengal he crossed from Rewah to Ratanpur and finding that Raghunāthsingh, the late Rājā whom his general Bhāskar Pant had maintained in authority in Chhattīsgarh was dead, he installed Mohansingh as Rājā and then proceeded with his army through Chhattīsgarh to Nāgpur. Mohansingh seems to have ruled in Chhattīsgarh till A. D. 1758, when after the death of Raghujī, his younger son Bimbāji had the Chhattīsgarh country made over to him. No sooner did this intelligence reach Mohansingh than he prepared to oppose Bimbāji's progress. He was taken suddenly ill however and died at Raipur where he had collected a force and thus Bimbāji assumed the government without disturbances.

Amarsingh, the representative of the junior branch at Raipur, was at first not interfered with either by Bhāskar Pandit or Mohansingh. He continued to administer the government till 1750, when he was quietly ousted and received for his maintenance the parganas of Rājim, Pātan and Raipur for which he paid a yearly tribute of Rs. 7,000. On his death in 1753 his son, Sheorājsingh, was absent on a pilgrimage and the Marāthā Government confiscated the parganas but when Bimbāji assumed the government in 1757 he gave Sheorājsingh the village of Bargaon in the Mahāsamund tahsil free of

revenue and one rupee on every village in the district for his maintenance. This arrangement continued till 1822 when in lieu of one rupee on every village in the district Raghunāthsingh, son of Sheorājsingh, received the villages of Govindā, Murhenā, Nāndgaon and Bhalesar, all near Bargaon, free of revenue and these the present representative Udaisingh still holds.

Bimbāji Bhonsla.

45. Bimbāji Bhonsla ruled at Ratanpur from about A. D. 1758 till his death in A. D. 1781. Though generally regarded as subordinate to the head of the Bhonslas at Nāgpur, he was virtually to a large extent independent. In alluding to the respective positions of the elder and younger brothers in the Nāgpur family, Sir R. Jenkins states that the elder brother as Rājā or sovereign had a right to the allegiance of the others and to certain military services on account of their fiefs or appanages. But the latter managed their country entirely and they had their separate courts, house-holds, ministers and armies subject to no interference whatever on the part of the Rājā. This then was the position of Bimbāji. He stepped into the place of the old Rājās of Chhattisgarh, maintained a regular court at Ratanpur, surrounded himself with a considerable Marāthā following and with their assistance maintained his authority. In the earlier years of his reign he was very oppressive but as time passed on he more and more identified himself with his people and has left a memory fairly popular and respected.

Vyankoji and Anandi Bai.

46. He was succeeded (A. D. 1788) by Vyankoji, a younger brother of Rājā Raghujī II of Nāgpur. Vyankoji, though he paid two or three flying visits to Chhattisgarh and went through it in 1811 to Benāres where he died, never entered regularly on the government, being too much taken up with the more important politics of Nāgpur. A *sūbah* was posted to Ratanpur but all authority centred in Anandi Bai, the widow of Bimbāji, one of those strong-minded able women not

uncommon in Indian history. It is to her that allusion is made by Sir R. Jenkins in his Report when he says, 'The only disturbances which existed in the country were caused by the widow of Bimbāji in Chhattisgarh.' These disturbances were of a very insignificant character and consisted in the repulse of the first *sūbah* who was ordered by Vyankoji to assume the government on the death of Bimbāji. The troops of the latter supported the cause of his widow. A compromise, however, was effected. It was decided that the government should be carried on in the name of Vyankoji who should be represented by a *sūbah* on the spot but that the *sūbah* should be bound to obey all orders of Anandi Bai, who should be consulted on all the details of the government. Practically Anandi Bai wielded all authority until her death at the beginning of the 19th century.

Sūbah government.

47. From this period up to A. D. 1818 when Appā Sāhib was deposed and the administration of the Nāgpur country during the minority of the last Raghujī was assumed by the British Government, the Chhattisgarh province was governed by a succession of *sūbahs* who exercised in all departments a very extensive authority. The headquarters of the *sūbah* was Ratanpur, the old seat of government, and he was assisted in the interior by sub-collectors called *kamaishdārs*. A list of the Ratanpur *sūbahs* immediately preceding the British occupation is given in the margin. They were subject to very little if any control and as long as they were maintained in power by the central authority at Nāgpur, most of them were very unscrupulous as to the means pursued to become rich. They were almost driven to this course by the knowledge that their position would certainly be short-lived and that they must inevitably within a short interval be superseded by some new favourite. The tradition still survives of this early *sūbah* government being a period when a system of universal loot was a recognised

1. Vithal Dinkar.
2. Karu Pant.
3. Keshava Pant.
4. Bhika Bhau.
5. Sakhārām Bāpu.
6. Yādava Rao Diwākar.

State policy and Colonel Agnew, a most reliable authority, writing of the administration of the country at the time describes it as 'presenting one uniform scene of plunder and 'oppression, uninfluenced by any consideration but that of 'collecting, by whatever means, the largest amount possible.' One of the last of the *sūbahs* Sakhārām Bāpu was shot by a resident of Ratanpur. He had under false pretences promised to raise the man to a position of independence and dignity as a large landed proprietor and thus deliberately robbed him of a considerable fortune.

British protectorate.

48. It was in supersession of a government such as described, where power was only wielded as an instrument of violence and oppression, that in A.D. 1818 the country came under the superintendence of British officers. The change, under any circumstances, would have been a welcome one but as it happened the chief authority in Chhattisgarh was entrusted to an officer whose special qualifications were such as to win the respect and esteem of the whole community. Colonel Agnew who presided for many years at Raipur as Superintendent of Chhattisgarh still lives in the memory of the people. It is from the period of the British protectorate in A.D. 1818 that prosperity has revisited Chhattisgarh. In the time of its ancient Rājās who were bound to the people by ties of tradition and sympathy there was an extent of peace, comfort and happiness sadly in contrast with the evil days which followed the wave of Marāthā conquest. Here was an irruption of soldiers flushed with victory among people whose past history had been singularly free from 'wars and rumours of wars' thus creating a community markedly timid and unwarlike. As a natural result, they were trodden down unmercifully and their country robbed and desolated. To realize what the country must have suffered between A.D. 1740 and 1818, we have to remember that not only was a considerable Marāthā force permanently maintained in Chhattisgarh, but that large armies were often traversing the country not only living on the people but literally

fleecing them. Then there were the raids of the Pindāris, whose depredations were connived at by the Bhonsla government, a regular blackmail being ccepted by the Rājā or his officials from the booty acquired in pillaging the people. Add to all this the exactions and oppressions of the Marāthā *sūbahs*, already referred to, who exercised the chief civil authority, and we need not be surprised that during the half century which immediately followed the Marāthā conquest the country materially retrograded, and tracts relapsed into waste which had formerly been reclaimed and cultivated.

Return to Native rule.

49. The British protectorate continued from A. D. 1818 till 1830. During the greater portion of this period Colonel Agnew continued as Superintendent. From A.D. 1830 till 1854 the country remained under Native administration. The revenue system seems to have continued much the same as during the British protectorate, the post of Superintendent being occupied by a Marāthā *sūbah*. During these 24 years Chhattisgarh was governed by the *sūbahs* who resided at Raipur and subordinate to whom were *kamaishdārs* or sub-collectors in each pargana or cluster of tāluks. The time had passed when violence and oppression could be recognised as fixed principles by those in power, for all protests against the action of the local *sūbahs* if thrown out by the Rājā himself were almost invariably carried to the British Resident at Nāgpur whose simple edict was usually sufficient to redress any glaring wrongs. Judging by the tone of the people in talking of these days they seem to have been fairly contented and prosperous and although there were, doubtless, many individual sufferers from occasional acts of injustice on the part of Native officials yet such cases are not entirely unknown even under more civilized systems. In this District the people were very remote from the central authority, they were not inundated by a swarm of unprincipled subordinates, and so little was really known of them and their country, that practically the masses were little interfered with. On the whole, then, in this part of the country the interval of Native government as controlled

by the British Resident, seems to have been a period of slow but steady progress.

Administration since annexation.

50. On the lapse of the Nāgpur province to the British Government in 1854 the first officer appointed to the charge of Chhattīsgarh was Captain Elliott. His jurisdiction of which the limits were the same as in the time of Colonel Agnew included not only the whole of Chhattīsgarh but also Bastar, an extent of country which necessitated at first the continuance of a similar system of patriarchal government to that instituted by Colonel Agnew ; but from 1856 when the country was divided into three tahsīls of which two, Dhamtarī and Raipur, were in the Raipur District, a more regular system began to be introduced. In 1857 Drug was made a tahsīl and in 1861 Bilāspur was separated from Raipur and in 1863 a fourth tahsīl at Simgā was added to Raipur. This continued till 1906 when Drug was constituted a separate District. It took away the Drug tahsīl and portions of Dhamtarī and Simgā. The remaining area was divided into 4 tahsīls as before by creating a new tahsıl, Mahāsamund south of the Mahānadi in which the Phuljhar zamīndāri of Sambalpur (transferred to Bengal) was included. At the same time the Simgā tahsīl was abolished and a new one Balodā Bazār was formed from portions of the old Simgā tahsīl and tracts from the Bilāspur District transferred to the Raipur District.

The Sonākhān outbreak.

51. In a period less than three years after the introduction of British rule, the Mutiny broke out and its disturbing influences extended to Chhattīsgarh. A section of the small military force at Raipur was mutinous and insubordinate, and it was only by the timely and vigorous action of Major Elliott and Lieut. Smith, that an open outbreak was prevented. The central authority being thus preserved, no local disturbances occurred, except at Sonākhān, a hilly estate at the south-eastern extremity of the then Bilāspur District, (now transferred to Raipur) the zamīndār of which having been previously

confined on a charge of dacoity with murder in the Raipur jail, effected his escape, and returning to his fastnesses, openly defied authority. He was, of course, supported by his own immediate followers, but neither the surrounding chiefs nor the people were attracted to his standard. His small estate was wild, remote and difficult of access, and if the spirit of disaffection had spread, the nature of the country might have necessitated harassing military operations. Lieutenant Smith, however, at once proceeded to the spot with a small force and the zamīndār Narāyan Singh finding resistance hopeless, unconditionally surrendered. He was tried and executed, his zamīndāri at the same time being confiscated, and this necessary example effectually prevented opposition everywhere.[1]

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[1] The following extract from letter No. 657, dated the 9th December 1857 from Lieut. C. B. L. Smith, Officiating Assistant Commissioner, to Lieut. C. Elliott, Deputy Commissioner, Raipur, gives an interesting account of the operations :—

"I marched on the morning of 20th November with a strength of 57 sowārs and on reaching Kharod I found the country perfectly panic-struck. It is impossible for me to exaggerate the terror with which Narāyan Singh was looked upon by every class and description of people. Even in Kharod, a *thāna* station, the wealthier portion were either leaving or had entertained parties of matchlockmen for their protection.

I sent off messengers to call the Katangī, Bhatgaon and Bilaigarh zamīndārs to my assistance and forwarded an urgent requisition to Bilāspur for 50 rank and file from the detachment of infantry at that station. In the meanwhile 20 Beldārs with their Jamādārs came and stated their readiness to fight for the State. Some few had matchlocks but none had either powder or lead. The generality were armed with swords while some had no arms whatsoever. These Beldārs are said to be a remnant of the old Pindāris whose designation has thus been corrupted. It is certain that they still retain traces of military organisation and that they are altogether distinct from the Beldārs who dig. On the night of 26th November, a horse-keeper from Sonākhān was brought in by the Girod picket with a letter to me from Narāyan Singh. No one with us was able clearly to read it, but the zamīndārs present stated that the fact of the letter having been sent by a horse-keeper showed Narāyan Singh's hostile spirit. The horse-keeper stated that Narāyan Singh had about 200 good fighting men collected from distant

It may be noted here, that the Sonākhān family had always been troublesome and, therefore, to those familiar with its history the sudden outbreak of Narāyan Singh was not a matter for surprise. Sir R. Jenkins in his report on the Nāgpur province, page 173, thus alludes to Rām Rai, who was then zamīndār and to his father. The father of Rām Rai and the latter himself though possessing but a small and poor zamīndāri had long been the terror of Chhattīsgarh from the *khālsa* land of which they had dismembered above three hundred villages besides many others from the neighbouring

countries and between 200 and 300 others, chiefly from his own hills, that he had 7 or 8 *jinjāls* and was determined not to be taken alive, but if we could once reach Sonākhān his cause would be lost.

By the evening of 28th I had collected 80 Beldārs of whom I was able to arm 37 with matchlocks giving to each matchlockman 3 rounds of ammunition. As I had every reason to believe that Narāyan Singh would make a determined stand, I told the Beldārs that we should likely have severe fighting, and those who were not prepared to die for the Sarkār had better return to their homes; upon this 30 of them left me and I had the satisfaction of knowing that those who remained would probably do good service. Next morning (29th) we marched from Nīmtalai and on 30th we arrived at Deori and had the great satisfaction of finding that the Deori zamīndār was willing to assist us. This zamīndār is Narāyan Singh's uncle, but Narāyan Singh's repeated violence had created a break between them. Having closed all avenues for Narāyan Singh's escape from Sonākhān, I next morning (1st December) leaving all baggage at Deori commenced our march on Sonākhān distant as the crow flies about 10 miles.

Our force consisted of 57 sowārs of all ranks, each sowār taking his syce so as to be ready to act on foot, 50 Beldārs of all ranks of whom 37 were armed with matchlocks, Bālak Pujāri of Seorīnarāyan and 5 matchlockmen, the Deori zamīndār and 10 bowmen, total with myself, the *mahaut* you were good enough to send, and Manglū, 127 men. We advanced and about 3 miles from Deori passed the unfinished earth-work commenced by Narāyan Singh. The Deori zamīndār led us by a circuit to avoid places where Narāyan Singh's men had prepared to make a stand. We advanced unresisted until within a quarter of a mile from Sonākhān. From a nullah there we were fired upon, but we pushed on and reached Sonākhān about noon untouched. We advanced on foot towards Narāyan Singh's house and on making a rush into his house, it, like the village, was found evacuated. We fired his house and advanced to a guard house up the hill, but as I determined to delay

zamīndāris and at one time had established such an influence from the dread of their incursions that an order from them was obeyed with more alacrity than one from the *sūbahdār*. The country of Sonākhān had become a secure asylum for all fugitives from Chhattīsgarh, and a safe deposit for all stolen property. Rām Rai after the British occupation continued his usurpations and depredations and would come to no terms, so that it became necessary to attack him in 1819. He was beaten out of his very strong fastnesses and brought in by Captain

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the attack on the hill, till the arrival of Katangī men should enable me to assault it on both sides I returned to the guard house. I was just going down into the village when we were fired upon from the hill. I immediately called in the guard, fired the whole village and formed up in the open space in front; as we were passing down we were again fired upon from the jungle on our proper left. In the evening some syces who had gone up to the village were fired upon from the hill. I kept the whole of my party under arms. The night was an anxious one, but we had the advantage of bright moon-light and the burning village in our front.

Morning came (2nd) without any attack having been made and about 10 A. M. we were joined by the Katangī Kāmdār with 40 men and supplies, as it was the 2nd day the men had been without food. I directed rations immediately to be served out intending after the men had eaten to advance against the hill on both sides.

While arranging this Narāyan Singh came from our rear with a single attendant and gave himself up. He stated his force to consist of 500 men armed with matchlocks, that they had come from all quarters and were now dispersing to their homes and that his *jinjāls* had been deserted in the hill jungle about 7 miles from Sonākhān. I told him that I would make no terms whatever with him and immediately falling in my party, we marched with him *via* the Mahrāji breast works to Girod where we halted. It being the unanimous opinion of all the country people, men of the most timid disposition, that no danger was to be dreaded from Narāyan Singh's followers as long as Narāyan Singh himself was absent, I determined to return with him to Raipur as quickly as possible. On the 5th instant I reached Raipur and had the pleasure to deliver Narāyan Singh into your hands.

Narāyan Singh in giving himself up doubtless hoped that he would thereby be leniently dealt with, but I consider strict justice only should be done him.

Both Narāyan Singh and his father have on former occasions rebelled against the Nāgpur Government. It is notorious that to his other crimes

Moxon and restored to his zamindāri on condition of giving up the lands which he had usurped and abstaining from future violence. Rām Rai faithfully carried out the conditions imposed upon him. Immediately after his submission some of the *khālsa* tāluks were placed under him as a matter of special favour to enable him to provide for his immediate relations, and himself with a party of his people taken into the service to assist in maintaining the peace of the country of which he had formerly been the chief disturber.

ARCHÆOLOGY.

Architectural remains.

52. The most important remains in this District are those of Sirpur, Arang and Rājim. These places contain both Buddhistic and Hindu ruins, Arang being conspicuous for its Jain remains. Most of the Sirpur sculpture and beautiful pillars have been removed to distant places such as Rājim and Dhamtari, where they have been utilized for constructing fresh temples. Most of the temples at Sirpur were constructed in brick of the very old type before the 9th century. Almost all are now heaps of ruins

Narāyan Singh has added murder. Conciliatory measures were tried by the Nāgpur Government, the only effect of which was to create a belief in the surrounding country that Narāyan Singh might be guilty with perfect safety.

Immediately after his escape from jail in August last he commenced fortifying by forced labour the passes into Sonākhān. (The villages in Sonākhān are about 20 in number and appear mostly to be held in feudal tenure.)

He seized arms and ammunition wherever they could be found. He enlisted a force admitted by himself to be 500 men and by intimidation collected a considerable sum of money. He sent messengers that the British rule was at an end and that he would soon plunder the country at will. He threatened with death and imprisonment those who had incurred his enmity and he seized and confined many from the neighbouring zamndāris; the whole surrounding country was terror-struck and the dread of his vengeance was far greater than men's belief in the power of the State to protect.

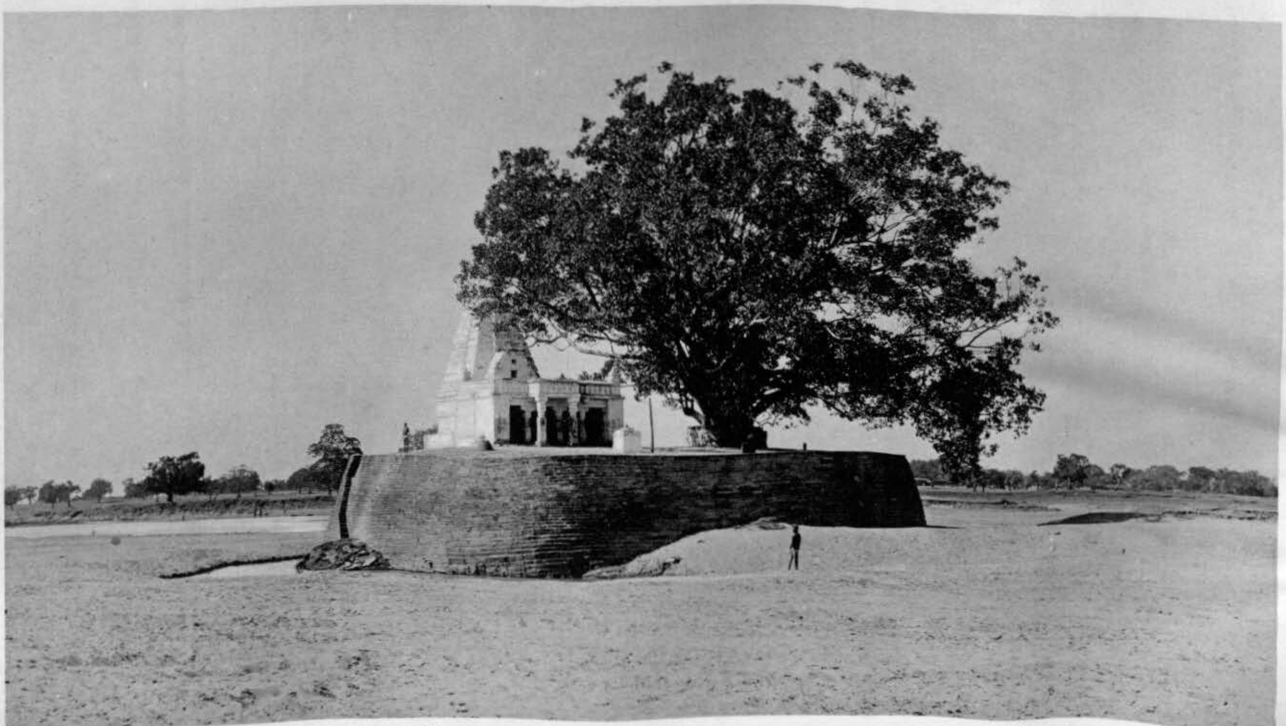
In conclusion, I would express to you my heartfelt thanks both for having given me this opportunity to do good in the District and for having so selected the men to accompany me, that I could not under God's blessing well fail of success."

except the Lakshman temple. The bricks are moulded and carved with considerable artistic skill. The joints are so fine that they are almost invisible. Of stone temples only one remains which was reconstructed with materials brought from different temples; it is known by the name of the Gandheshwar temple. Near the Lakshman temple the statues scattered about in the jungle have been collected together; among them may be seen the sun on his chariot drawn by 7 horses, Buddha in the attitude of meditation, Siva and Pārvati, the Boar incarnation, the goddess Mahishāsur Mardini and others. The Jain temple of Arang is ornamented on the exterior with Jain *devis* and other figures and in the inside there are 3 big nude images carved in black stone and highly polished. In Rājim the temple of Rājiva Lochan is a Vishnuite shrine apparently first built about the 8th or 9th century, but subsequently rebuilt in the middle of the 12th century. Another temple called Rāmchandra's shows an exceedingly richly carved door jamb and odd but very fine pillars brought from various older shrines. The Kuleshwar temple is picturesquely situated at the junction of the Mahānadi and the Pairi. Other places containing temples or their ruins are Dhamtarī, Sihāwa, Deokūt, Khalāri, Kunwarā, Nārāyanpur, Raipur, Mahāsamund and Turturiya. The last is a nunnery. There are numerous Buddhist remains here from which it is supposed that the present nuns may be the Hinduised representatives of an ancient institution of nuns that existed here in the flourishing days of Buddhism. Remains of forts may be seen at Raipur, Sirpur, Dhamtarī, Khalāri, Khariār, Bilaigarh, Kāndadongar, Kāgdih, Garh-Seoni and Gidhpurī. They were built by various local chiefs whose names tradition has not handed down.

Inscriptions.

53. The District has supplied a number of inscriptions most of which were found in Sirpur, Arang or Rājim. In the Gandheshwar[1] temple of Sirpur there are two pillars covered with long inscriptions and there are three other records within the temple. They all

[1] See Cunningham's Report, Vol. XVII., page 26.



Bemrose, Collo., Derby.

KULESHWAR TEMPLE, RAJIM.



Bemrose, Collo., Derby

IMAGE OF BUDDHA AT GANDHESHWAR TEMPLE, SIRPUR.

refer to king Sivagupta in characters belonging to the 8th or 9th century. A big slab[1] was recently found in the Lakshman temple and is now in the Raipur Museum where there are two other smaller ones brought from the same place. Two other mutilated inscriptions were also discovered one of which is fixed to the retaining wall of the Gandheshwar temple, the other being untraceable. In Arang there is a mutilated inscription in the temple of Mahāmāya.[2] Two copper plates one belonging to the 8th[3] century and another of the 6th century dated in the Gupta era[4] have also been found. A Lodhi here possesses a copper plate of the last Haihaya king of Raipur. In the Rājiva Lochan temple of Rājim there are two stone inscriptions one[5] of which is very important, detailing the conquests of the Ratanpur kings through the agency of Jagpāla's family; there is also one in the Kuleshwar temple. A copper plate of Tivardeva[6] was found buried in the ground here and another referring to the same king was discovered at Balodā[7] in Phuljhar. In Sihāwa[8] there is a slab inscription of Karna Rāja, a Kānker king and one of his grandfather Vāgharāj in Deokūt. In Dhamtarī the pedestal of a statue is inscribed. The inscription referring to the Haihaya king Brahmadeva found in Khalāri[9] is kept in the Raipur Museum, while that of the same king found in Raipur[10] is in the Nāgpur Museum. An inscription turned upside down formed the door sill of a cell in the Mahāmāya temple at Raipur and was recently dug up. The copper

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1 Not yet published.

2 Cunningham's Reports, Vol. XVII, page 21.

3 Gupta Inscriptions, page 191.

4 Not yet published.

5 Cunningham's Arch. Reports, Vol. XVII, page 6 *et. seq.* and Indian Anti. Vol. XVII, page 135.

6 Gupta Inscriptions, page 291.

7 Epi. Indica, Vol. VII, page 103.

8 Ibid, Vol. IX, page 182.

9 Epi. Indica, Vol. II, page 229.

10 Indian Antiquary, Vol. XII, page 83.

plates of Mahāsudeva found in Raipur[1] and Khariār[2] and that of Mahājayarāja found in Arang, are inscribed in boxheaded characters like those of Rājim and Balodā and are deposited in the Nāgpur Museum. The inscriptions found in the District refer to about 5 or 6 different dynasties. The plate in the possession of the Lodhi at Arang is modern but the others are engraved in four different varieties of alphabets belonging to different ages ranging from the 5th to the 13th century.

1 Gupta Inscriptions, page 196.

2 Epi. Indica, Vol. IX, page 170.

CHAPTER III.

POPULATION.

STATISTICS OF POPULATION.

Recent changes in the constitution of the District.

54. The area and population of the District in 1901 were 11,724 square miles and 1,440,556 persons. Both the Raipur and Bilāspur Districts which at that time together covered an area of 20,000 square miles and contained a population of 2½ million persons, were considered to be too large for efficient management, and in 1902 proposals were drawn up by Mr. L. S. Carey, the Commissioner, for the constitution of a third District, comprising the western portions of Raipur and Bilāspur. The Drug District was formed in January 1906 and an extensive redistribution of territory took place. From Raipur was taken the whole of the Drug tahsīl with the portion of the Simgā tahsīl lying west of the Khārun and Seonāth rivers and the Sanjāri and part of the Bālod parganas of the Dhamtarī tahsīl, together with the Dondi-Lohāra zamīndāri. This was the area which had been summarily settled by Khān Bahādur Aulād Husain in 1887; it was excluded from Mr. Carey's settlement of 1885-89 and was resettled by Mr. Blenkinsop in 1901-03. The total area transferred was 3,444 square miles, 1,911 of the Drug tahsīl, 944 of Dhamtarī and 589 of Simgā and the population transferred was 545,235 persons. At the same time the Tarengā estate lying south of the Seonāth, and the tracts south of the Mahānadi, comprising the Sonākhān and Sarsiwā tracts and the Bhatgaon and Bilaigarh-Katgī zamīndāris, were transferred from Bilāspur to Raipur. This area amounted to 706 square miles and contained 97,505 persons. The line of the Seonāth and Mahānadi rivers thus became the boundary between Raipur and Bilāspur. On the cession of Sambalpur to Bengal in 1905 the Phuljhar zamīndāri, having an area of 842 square miles with a population

of 102,135 persons, was transferred to Raipur. The area of the new District is 9,831 square miles and its population 1,096,858 persons. Raipur is still the largest District in the Province both in respect of area and population.

Changes in tahsils.

55. The distribution of the tahsils of the Raipur District was also entirely altered. The area and population of the tahsils in 1901 is shown below :—

	Area sq. miles.	Population.
Raipur	5,802	564,102
Drug	1,911	313,579
Dhamtari	2,542	310,996
Simgā	1,469	251,879
Total...	11,724	1,440,556

On the formation of the Drug District, Simgā tahsil was abolished and a new tahsil constituted at Balodā Bazār, as Simgā would have been on the eastern boundary of the new tahsil. Balodā Bazār contains the eastern part of Simgā, the tracts transferred from Bilāspur and a large strip of the old Raipur tahsil, consisting of the Datān and Palāri tracts, west of the Mahānadi and the area to the north of Sirpur and Raitum with the Deori zamīndāri to the east of the Mahānadi. On the other hand, a small strip of the old Simgā tahsil to the west of the Mahānadi, containing 64 villages with Silyāri and Kharorā, was transferred to the Raipur tahsil for rectification of the boundary. The remainder of the Raipur tahsil east of the Mahānadi including the large and important south-eastern zamīndāris was made into a new tahsil with headquarters at Mahāsamund, a village on the Arang-Khariār road. To the Mahāsamund tahsil was added the Phuljhar zamīndāri received from Sambalpur. The new Raipur tahsil consisted only of the small part of the old tahsil to the west of the Mahānadi and a strip of the old Simgā tahsil to the north The Dhamtari tahsil was left unaltered except for the part

transferred to the Drug District. The area and population of the new tahsīls are shown below :—

	Area square miles.	Population.	Proportion of total area.	Proportion of total population.
Raipur	...1,016	246,514	10·3	22·5
Mahāsamund	5,284	398,075	53·7	36·3
Balodā Bazār	1,933	264,063	19·7	24·0
Dhamtarī	...1,598	188,206	16·3	17·2
Total	... 9,831	1,096,858	100	100

The Raipur and Dhamtarī tahsils have now no zamindāri estates. The Mahāsamund tahsīl has seven zamīndāris, Fingeshwar, Bindrā-Nawāgarh, Khariār, Narrā, Suarmār, Kauria and Phuljhar ; and the Balodā Bazār tahsil has four zamindāris, Deori, Bilaigarh, Bhatgaon and Katgī. The Bilaigarh and Katgī zamīndāris being held by the same family are usually spoken of as one. The Mahāsamund tahsīl now contains 53·7 per cent. of the area and 36·3 per cent. of the population of the District, but owing to the sparseness of its population and the primitive condition of the forest tribes who mainly constitute it, the burden of work in the tahsil is not so great as these figures would indicate. Raipur tahsīl, though comprising only a very small area, contains the richest and most thickly populated tract in the District.

Density of population, towns and villages.

56. The total density of population is 112 persons per square mile, as against 120 for British Districts. But in the *khālsa* area the density is 153 persons and in the zamindāris only 70. Raipur tahsīl has 243 persons to the square mile or 209 persons excluding Raipur town. This area with the adjoining tracts of Drug contains a higher rural density than any other in the Province. The large Bindrā-Nawāgarh zamīndāri, on the other hand, has only 39 persons to the square mile and Khariār 52. The figures for the tahsīls are : Raipur, 243 ; Mahāsamund, 67 ; Balodā Bazār, 137 ; Dhamtarī, 118.

The District contains three towns and 4,061 inhabited villages. The population of the towns in 1901 was:—Raipur, 32,114; Dhamtarī, 9,151; and Arang, 6,499. The urban population is nearly 48,000 or 4½ per cent. of that of the District. The proportion is thus very low, but since 1891 the urban population has increased by 12,000 persons and since 1881 by 11,500. In 1901 the towns contained 6,007 Muhammadans, 534 Jains and 695 Christians. Besides the towns, the District has eight villages containing more than 2,000 persons. These are:—Rājim, 4,985;[1] Gobrā or Nawāpāra, 3,014; Bhātapāra, 2,783; Khariār, 2,707; Simgā, 2,638; Koprā, 2,188; Tarengā, 2,041; and Amdī, 2,019. Nawāpāra is really a part of Rājim being situated on the opposite bank of the Mahānadi. Sixty-three villages contained between 1,000 and 2,000 persons in 1901, while more than a thousand villages contained less than 100 persons or 20 houses each.

Movement of population.

57. At the first enumeration in 1866 the District was taken to include the Feudatory States of Kānker, Khairāgarh, Nāndgaon and Chhuikhadān; the figures of population both in this year and in 1872 were altogether inaccurate.

In 1881 the population was returned as 1,405,171 on the area of the District prior to 1905. In 1891 it was 1,584,427, giving an increase of 179,000 persons or nearly 13 per cent. on that of 1881. This was in part due to better enumeration, especially in the zamīndāris. The returns indicate that the District has been densely populated for a considerable period, and in recent years the population, even when not retarded by famine, has not shown that tendency to rapid increase which might have been anticipated after the opening-up of a purely agricultural District by the railway. The percentages of increase in the old tahsīls at this census were:—Raipur, 11; Drug, 12; Dhamtarī, 7; and Simgā, 10. Between 1881 and 1891 the average annual birth-rate was 40 and the death-rate 32 per mille.

[1] The population of Rājim was probably larger than usual at the time of the census on account of the fair.

In 1901 the population fell to 1,440,556 showing a decrease of 144,000 persons or 9 per cent. on that of the previous census. This figure was about the same as the Provincial average. But the variation was very great in different parts of the District. The Drug tahsīl showed a decline of nearly 18 per cent., Simgā of 16, and Dhamtarī of less than 9 per cent.; while the mālguzāri area of Raipur, excluding the town, only decreased by 2 per cent. and the Raipur zamīndāris actually increased by 7 per cent. The open Chhattīsgarh plain in fact suffered very severely, while the tracts to the south of it, and especially the large zamīndāris adjoining Sambalpur, escaped much more lightly, and in parts were scarcely affected at all. Over the whole District excluding the zamīndāris, to which the registration of vital statistics had not been extended, the number of deaths exceeded that of births in 1892, 1896, 1897 and 1900. All these years witnessed epidemics of cholera and small-pox and the last two were periods of severe famine. The registered excess of deaths over births was 33,000 and the census showed a decline of population larger by 111,000 than this amount. A considerable amount of emigration took place in the famine years to the more prosperous adjoining areas, while 10,000 persons went to Assam during the decade. But a large part of the difference must be attributed to the defective reporting of deaths in the famine years. The recent transfers in area have removed from the District a large part of the area which suffered most in the famines while it has added some tracts which did not fare badly, as the Bhatgaon and Bilaigarh zamīndāris, and one in which a considerable increase of population took place during the decade, the Phuljhar zamīndāri. The result is that on the area of the new Raipur District, the decline in population between 1891 and 1901 was only 28,000 persons or $2\frac{1}{2}$ per cent., the respective figures being 1,125,000 persons in 1891 and 1,097,000 in 1901. The new Raipur tahsil, including Raipur town shows a decrease of $2\frac{1}{2}$ per cent. of population; Mahāsamund tahsīl has an increase of $10\frac{1}{2}$ per

10

cent.; Dhamtarī a decrease of 21 per cent.; and Balodā Bazār a decrease of 17 per cent. The decrease in population of the new Drug District during 1891-1901 was 16½ per cent. and of the new Bilāspur District 12 per cent. The present Raipur District has thus suffered much less severely than either of the other two. During the five years ending 1906, the average reported excess of births over deaths was about 16 per mille; which in the census population of the present area would be 17,071 persons or 2 per cent.

Migration.

58. Just over 95 per cent. of the population were shown as having been born in the District in 1901, this proportion being the highest in the Province. The present constitution of the Chhattīsgarh people shows that since the dawn of history a large influx of foreigners has occurred on three or four occasions. But during the last eighty years there are probably few if any parts of India where the same population has continued to occupy the land from generation to generation with less disturbance from outside, remaining *adscripti glebæ* or bound to the soil, not legally, but by their own want of enterprise or desire for any different fortune. The combined effect of famine and of railway building has, however, conquered this passivity and large numbers of labourers and others are now leaving the ancestral mud hut to seek for better wages elsewhere. The bulk of such interchange of population as was recorded at the census took place only to the adjoining Districts and States which also form part of Chhattīsgarh. But a considerable migration appears to have occurred to Chānda, where 10,000 persons born in Raipur are shown in 1901. This probably occurred in 1897, when the Chānda zamīndāris adjoining Chhattīsgarh were not severely stricken by famine.

Diseases.

59. The District suffers severely from malaria in the autumn months and epidemics of cholera have also been frequent. The universal preference of tank to well-water for drinking purposes is probably a powerful factor in the spread of disease.

Epidemics of cholera have in past times frequently originated at Rājim fair, and also with the stream of pilgrims returning from Jagannāth. In 1878 the number of deaths from cholera was 17,000 or 20 per mille of the population, and in nine other years since 1870 the number of deaths has exceeded 4,000. But since 1898 the virulence of the disease has decreased and the only severe visitation was in 1900 with 13,000 deaths. Outbreaks of small-pox have also been severe and fairly frequent. In 1879, a total of 10,000 deaths were recorded from the disease, and in eight other years there have been more than 1,000 deaths. More than half the annual mortality is usually reported as being due to fever, but in this term various lung and chest diseases of which fever is the principal symptom are included. Diseases of the skin and eyes and venereal disease in its different forms are also very common. The prevalence of skin diseases is, no doubt, largely due to the habit of using the same tank for the watering of cattle, the washing of clothes, for bathing and for the supply of drinking-water. In 1901 the District contained 961 lepers being at the rate of nearly 7 per 10,000, a very high proportion. The prevalence of leprosy may, no doubt, also be attributed to the uncleanly habits just alluded to. Two leper asylums have been established at Raipur and Dhamtarī. Cases of stone in the bladder are also common, especially among the Chamārs. A considerable number of cases of rabies occur from time to time, owing to the great heat of Raipur in the summer months. The District was practically free from plague until 1907 when the disease broke out in epidemic form in Raipur.

Occupation.

60. In 1901, four-fifths of the entire population was shown as dependent on pasture and agriculture, and this proportion probably represents fairly accurately the existing state of the District's development. Of the remaining one-fifth also a considerable proportion consists of the village artisans and menials who are directly dependent upon agriculture for their livelihood. The other principal occupations are cotton-weaving by which

about $3\frac{1}{2}$ per cent. of the population are supported, while fishermen constitute about 1 per cent. of the total and beggars are in the same proportion. In late years, however, there has been a substantial development in the trade of the District, and the next census should see some decline in the overwhelming proportion of the population dependent only on the tilling of the soil.

Language—Chhattīsgarhī

61. The main vernacular of the District is the Chhattīsgarhi dialect of Eastern Hindī which is spoken by about 85 per cent. of the population. Eastern Hindī is the language spoken in Oudh and the centre of the North-Western Provinces, being bounded by Western Hindī on the west and Bihāri on the east. Three main dialects of this language are classified by Dr. Grierson, Āwadhi the dialect of Oudh, Bagheli that of Baghelkhand or Pūrva, and Chhattīsgarhī. Āwadhī and Baghelī are however practically identical and are only separated by him in deference to popular custom. Baghelī is spoken in the Central Provinces, in Jubbulpore and Mandlā, and Dr. Grierson considers that the Eastern Hindī of Chhattīsgarh found its way through Jubbulpore and Mandlā, being introduced by the Aryans who originally settled there. It is probable that the Hindu immigration which led to the foundation of the Haihayavansī dynasty of Ratanpur took this route. Thenceforth, owing to its geographical isolation, the dialect developed its peculiarities. It does not differ so much from the Baghelī dialect as is commonly supposed and Dr. Grierson is of opinion that if a Chhattīsgarhī speaker was set down in Oudh he would find himself at home with the language of the locality in a week. [1]The termination of the past tense in *is*, as *kahis*, he said, *māirs*, he struck, which is what everybody notices in Chhattīsgarhī is 'pre-eminently the typical shibboleth of a speaker of Eastern Hindī and is commonly heard in Calcutta

[1] The following description of Chhattīsgarhī is taken from a note furnished by Dr. Grierson for the C.P. Census Report of 1901, and from the notice of Chhattīsgarhī in the Records of the Linguistic Survey (Vol. VI., Eastern Hindi).

'from servants belonging to Oudh.' It is interesting to note that these words are really the relics of a passive formation, the correct word being *mār-y-as*, which means, it was struck by him. The use of *o* instead of *e* for the genitive of the personal pronouns, as *mor*, *tor*, my, thy, also belongs to all the Eastern Hindī dialects, as also the past tense *bhaye*, was, and the use of *rahanā* for the past imperfect, *dekhat raheun*, I was seeing. Peculiarities of Chhattīsgarhī noted by Dr. Grierson are the formation of the plural in *man*, as *laikāman*, boys, the instrumental in *an* as *bhūkhan*, by hunger, and the addition of *har* to a noun to give definition as *gar-har*, the neck. This last belongs also to the Bihāri of Chota-Nāgpur. To indicate the plural *sab*, *sabo*, *sabbo*, *jamā* or *jammā* may be prefixed with or without *man*. Thus *jammā puto-man* the daughters-in-law. An old form of the plural ends in *ān*, thus *bailā*, a bullock, plural *bailān*. In declension the following post-positions are added to the noun which remains unchanged; *kā* to (also denotes accusative); *lā* for (also denotes accusative); *bar* for; *le*, *se*, by, from; *ke* of; *mā*, in. The *ke* of the genitive does not change; example *laikā*, a boy; *laikā-kā*, to a boy; *laikā ke* of a boy; *laikā man ke*, of boys. There is no difference between the conjugation of transitive and of intransitive verbs. The construction of the past tense is always active, not passive. The syllables *ech* and *och*, meaning even and also, are profusely used in ordinary conversation. Thus *dai-ch-kā*, even to the mother, *toroch*, thine also. Chhattīsgarhī is also known as *Khaltahī* or the language of the Khaloti or lowlands, a name given by residents of the Maikal hills to the Chhattīsgarhī plain. In the Uriyā country the Chhattīsgarh plain is known as Laria, and the same name is given to the language. Chhattīsgarhī has no literature but a grammar of the dialect has been written in Hindī by Mr. Hira Lāl Kāvyopādhyāya and translated by Dr. Grierson.[1] But Āwadhī, the kindred dialect to Chhattīsgarhī, has a vast literature including the Rāmayana of Tulsī Dās.

[1] J. A. S. B., Vol. LIX, 1890, Pt. 1. Separate reprint, Calcutta, 1890.

62. The Bagheli dialect of Eastern Hindi is the vernacular of nearly 50,000 persons or 4 per cent. of the population. Uriyā is spoken by about 100,000 persons in the large southern zamīndāris, principally Khariār. Out of the large number of Gonds in the District only 5,000 are returned as speaking their own language. The Halbā tribe in the south have a dialect of their own which is a mixture of Marāthī and Uriyā.

Other languages.

RELIGION.

63. The statistics of religion show that Hindus constitue 88½ per cent. of the population and Animists nearly 10 per cent. leaving only 1½ per cent. distributed under other religions. Of these Muhammadans number 12,000, Jains 700 and Christians 1,404.

General notice.

Chhattīsgarh was in former times hateful to orthodox Hindus as the abode of Dasyus (aboriginal tribes) and witches. It has also been a headquarters of dissent, as its secluded wilds offered a refuge to those who had to fly from persecution for the profession of beliefs conflicting with ordinary Hinduism. A large proportion of the population belongs to the two great dissenting sects of Kabīrpanthīs and Satnāmis and the observance of the Hindu religion sits lightly on the bulk of the population.

The origin of both the Kabīrpanthī and Satnāmi sects may be attributed to a reaction against Hinduism and the despised position to which the lower classes are relegated by the caste system. Kabīrpanthism represents the revolt of the weavers and Satnāmism that of the tanners ; the former having been founded by Kabīr, a weaver and the latter by Ghāsi Dās, a Chamār. The unconscious genesis of these revolts may be taken to be social rather than religious. They represent the efforts of the lower and impure castes to free themselves from the tyranny of the caste system and the Brāhmans who stand at the head of the system. The abolition of caste was the fundamental tenet of both sects and the only one which

brought them into conflict with orthodox Hinduism and provoked the bitter hostility of the Brāhmans.

The Satnāmi sect.

64. A description of the Kabirpanthī sect is given in the Bilāspur District Gazetteer. Raipur is the headquarters of the Satnāmis as the chief *gurū* or priest of the sect resides in the village of Bhandār, now in the Balodā Bazār tahsīl. The Satnāmis of Chattīsgarh are practically all Chāmars, only about 2,000 persons of other castes having been shown as belonging to the sect in 1901. The total number of Satnāmis in the Province was 389,599 of whom 224,779 were residents of Chhattisgarh. About 52 per cent. of the Chamārs of these Districts are Satnāmis. The number of the Satnāmis declined by about 17 per cent. between 1891 and 1901, and this decrease was almost equivalent to that in the total number of Chamārs, so that the sect may be said to be neither gaining nor losing in popularity. It was founded by one Ghāsi Dās, a native of Bilāspur District, between 1820 and 1830 A. D. But it is probable that Ghāsi Dās, as suggested by Mr. Hīra Lāl, got his inspiration from a follower of the older Satnāmi sect of Northern India. This was inaugurated by a Rājput, Jag Jīwan Dās, of the Bāra Banki District who died in 1761. He preached the worship of the true name of the one God, the cause and creator of all things, void of sensible qualities and without beginning or end. He prohibited the use of meat, of lentils on account of their red colour suggesting blood, of the *baingan* or egg-plant, which was considered, probably on account of its shape, to resemble flesh, and of intoxicating liquors. The creed of Ghāsi Dās enunciated subsequently, was nearly identical with that of Jag Jīwan Dās and was no doubt derived from it, though Ghāsi Dās never acknowledged the source of his inspiration.

Ghāsi Dās, founder of the Satnāmi movement.

65. Ghāsi Dās was a poor farm-servant in Girod, a village formerly in Bilāspur and now in Raipur, near the Sonākhān forests. On one occasion he and his brother started on a pilgrimage to the temple at Puri, but only got as far as

Sārangarh, from which they returned ejaculating 'Satnām, Satnām.' From this time Ghāsi Dās began to adopt the life of an ascetic, retiring all day to the forest to meditate. On a rocky hillock about a mile from Girod is a large *tendū* tree (*Diospyros tomentosa*) under which it is said that Ghāsi Dās was accustomed to sit. This is a favourite place of pilgrimage of the Chamārs and two Satnāmi temples have been built near it which contain no idols. In the course of time, Ghāsi Dās became venerated as a saintly character, and on some miracles such as the curing of snake-bite being attributed to him, his fame rapidly spread. The Chamārs began to travel from long distances to venerate him and those who entertained desires such as for the birth of a child believed that he could fulfil them. The pilgrims were accustomed to carry away with them the water in which he had washed his feet in hollow bamboos, and their relatives at home drank, considering it as nectar. Finally, Ghāsi Dās retired to the forests for a period, and emerged with what he called a new gospel for the Chamārs; but this really consisted of a repetition of the tenets of Jag Jiwan Dās, the founder of the Satnāmi sect of Upper India with a few additions. Mr. Chisholm[1] gave a graphic account of the retirement of Ghāsi Dās to the Sonākhān forests for a period of six months, and of his reappearance and proclamation of his revelation on a fixed date before a great multitude of Chamārs, who had gathered frcm all parts to hear him. But this is of doubtful authenticity. The seven precepts of Ghāsi Dās included abstinence from liquor, meat and certain red vegetables such as lentils, chillies and tomatoes, because they have the colour of blood, the abolition of idol worship, the prohibition of the employment of cows for cultivation, and of ploughing after midday or taking food to the fields, and the worship of the true name of one solitary and supreme God. The use of *taroi (Luffa acutangala)* is said to have been forbidden on account of its fancied resemblance to the horn of the buffalo, and of brinjal *(Solarnum*

[1] Bilāspur Settlement Report (1861), page 45.

melongena) from its likeness to the scrotum of the same animal. The prohibition against ploughing after the midday meal was probably promulgated out of compassion for animals and was already in force among the Gonds of Bastar. This injunction is still observed by many Satnāmis and in case of necessity they will continue ploughing from early morning until the late afternoon without taking food in order not to violate it. The injunction against the use of the cow for ploughing was probably a sop to the Brāhmans, the name of Gondwāna having been historically associated with this practice to its disgrace among Hindus.[1] Caste was abolished and all men were to be socially equal except the family of Ghāsi Dās, in which the priesthood of the cult was to remain hereditary.

Subsequent history of the Satnāmis.

66. The creed enunciated by the prophet was of a creditable simplicity and purity, of too elevated a nature for the Chamārs of Chhattīsgarh. The crude myths which are now associated with the story of Ghāsi Dās and the obscurity which distinguishes the ritual of the sect furnish a good instance of the way in which a religion, originally of a high order of morality, will be rapidly degraded to their own level when adopted by a people who are incapable of living up to it. It is related that one day his son brought Ghāsi Dās a fish to eat. He was about to consume it when the fish spoke and forbade him to do so. Ghāsi Dās then refrained but his wife and two sons insisted on eating the fish and shortly afterwards they died. Overcome with grief Ghāsi Dās tried to commit suicide by throwing himself down from a tree in the forest, but the boughs of the tree bent with him and he could not fall. Finally the deity appeared bringing his two sons, and commended Ghāsi Dās for his piety, at the same time bidding him go and proclaim the Satnāmi doctrine to the world. Ghāsi Dās thereupon went

[1] Some of the Bundelās' raids in the north of the Province were made on the pretext of being crusades for the protection of the sacred animal.

and dug up the body of his wife, who arose saying 'Satnām.' Ghāsi Dās lived to be eighty years old and died in 1850, the number of his disciples being then more than a quarter of a million. He was succeeded in the office of high priest by his eldest son Bālak Dās. This man soon outraged the feelings of the Hindus by assuming the sacred thread. So bitter was the hostility aroused by him, that he was finally assassinated at night by a party of Rājputs at the rest-house of Amābandha as he was travelling to Raipur. The murder was committed in 1860 and its perpetrators were never discovered. Bālak Dās fell in love with the daughter of a Chitāri (painter) and married her, proclaiming a revelation to the effect that the next Chamār *gurū* should be from a Chitāri girl. Accordingly his son by her Sāhib Dās succeeded to the office but the real power remained in the hands of Agar Dās, brother of Ghāsi Dās, who married his Chitāri widow. By her he had a son Ajab Dās, but he also had another son Agarman Dās by his legitimately married wife and both claimed the succession. They became joint high priests and the property has been partitioned between them. The chief *gurū* formerly obtained a large income by the contributions of the Chamārs on his tours as he received a rupee from each household in the villages which he visited on tour. He built a house in the village of Bhandār of the Raipur District, having golden pinnacles and also owned the village. But he has been extravagant and became involved in debt and both house and village have been foreclosed by Rājā Gokul Dās though it is believed that a wealthy disciple has repurchased the house for him. The golden pinnacles were recently stolen. The contributions have also greatly fallen off. Formerly when a Satnāmi Chamār was married, a ceremony called *satlok* took place within three years of the wedding. A feast was given to the caste people and during the night one or two of the men present, who were nominated by the chief *gurū* and were considered as his substitutes, were allowed to go in to

the wife. Next morning they were seated together in the courtyard and the *gurū* tied a *kanthi* or necklace of wooden beads round their necks, reciting an initiatory text. It is also said that during his annual progresses it was the custom for the chief *gurū* to be allowed access to any of the wives of the Chamārs whom he might select, and that this was considered rather an honour than otherwise by the husband. The Satnāmis are now becoming ashamed of these customs and they are gradually being abandoned. But the Chamārs generally are distinguished by their carelessness of the fidelity of their wives, which they justify by the saying:—'If my cow wanders and comes home again, shall I not let her into her stall?'

Divisions of the Satnāmis.

67. Ghāsi Dās or his disciples seem to have felt the want of a more ancient and dignified origin for the sect than the one dating only from living memory. They therefore say that it is a branch of that founded by Rohi Dās, a Chamār disciple of Rāmānand, who flourished at the end of the fourteenth century. The Satnāmis commonly call themselves Rohidāsi as a synonym for their name, but there is no evidence that Rohi Dās ever came to Chhattisgarh, and there is practically no doubt, as already pointed out, that Ghāsi Dās simply appropriated the doctrine of the Satnāmi sect of Nothern India. One of the precepts of Ghāsi Dās was the prohibition of the use of tobacco, and this had led to a split in the sect as many of his disciples found the rule too hard for them. They returned to their *chungis* or leaf pipes and are hence called Chungias. They say in his latter years Ghāsi Dās withdrew the prohibition.

The Chungias have also taken to idolatry and their villages contain stones covered with vermilion, the representations of the village deities, which the true Satnāmis eschew. They are considered lower than the Satnāmi and intermarriage between the two sections is largely, though not entirely, prohibited. Among the Satnāmis there is also a particular

select class, who follow the straitest sect of the creed and are called Jaharia or firm from *jahar*, an essence. These never sleep on a bed, but always on the ground, and are said to wear coarse uncoloured clothes and to eat no food but pulse or rice.

Hostility between Chamārs and Hindus.

68. Owing to the increased bitterness and tension produced by the hostility of the Brāhmans and the murder of Bālak Dās, the Satnāmi movement has now practically taken its real character of a social revolt. There is a permanent antagonism between the Chamārs and Hindus in Chhattīsgarh, and this the Chamār cultivators carry into their relations with their Hindu landlords by refusing to pay rent. The Chamār question has long been a serious problem of administration in Chhattīsgarh and the records of the criminal courts contain many cases between Chamārs and Hindus, several collisions having resulted in riot and murder. Faults, no doubt, exist on both sides and Mr. Hemingway, Settlement Officer, quotes an instance of a proprietor who made his tenants cart timber and bricks to Rājim many miles from his village to build a house for him during the season of cultivation, their fields consequently remaining untilled. But if a mālguzār once arouses the hostility of his Chamār tenants, he may as well abandon the village for all the profit he is likely to gain from it. Generally the Chamārs are to blame and many of them are dangerous criminals, restrained only by their cowardice from the worst outrages against person and property. Though slovenly cultivators, and with little energy or forethought, the Chamārs have the utmost fondness for land and an ardent ambition to obtain a holding, however small. The reason, it can scarcely be doubted, is that they consider that the status of a cultivator raises the Chamār from the servile position of the village drudge and menial, to which he has been relegated by the Hindus, and the fondness for land is thus another feature of the spirit of revolt which led to the Satnāmi

movement. Once he has obtained a holding, the Chamār doggedly clings to it in the face even of civil court decrees, for which he has the less respect, in that he feels perhaps with some reason that the superior knowledge and astuteness of his Hindu creditors have enabled them to influence chicanery in the balance of justice.

Witchcraft.

69. The widespread belief in witchcraft, though now showing some signs of decay, has up to the present time exercised a most potent and evil influence on the lives of the people of Chhattisgarh, and a long tale of murders must be laid to its account. The following description of the detection and treatment of witches was written forty years ago but is still by no means inapplicable. When an unusual number of deaths have occurred in a village or a particular family they are attributed to witchcraft, and the following method is adopted for discovering the witch or wizard. A pole of a particular wood is erected on the bank of a stream, and each suspected person, after bathing, is required to touch the pole, and it is supposed that when this is done the hand of the person in whom the evil spirit dwells will swell. No rules are laid down for attaching suspicion to any particular person, for persons of all ages and both sexes (though women are generally the victims) are suspected and accused upon the most whimsical pretexts, while the treatment which they receive varies with the amount of genius for torture possessed by the residents of the village. Shaving the head with a blunt knife, knocking out two front teeth, firing the buttocks, tying the legs to a plough-share, seating in the sun and administering a potion of the water of a tannery are the usual orthodox methods of exorcising the evil spirit; and a scourging with rods of the tamarind tree or castor-oil plant is never omitted, as these are supposed to possess some peculiar virtue for the detection of witches. Another test is to plunge the suspected persons tied up in a bag into a tank or river; when it is supposed that they will sink if they are

innocent and float if guilty, as the pure elements will reject creatures of evil ; but nothing is said as to the adequacy of the arrangements for the rescue of those who sank and the test is often only a method of execution, and by the common people is looked upon as such. A story is told that on one occasion seven witches were thrown tied up in bags into the large tank at Raipur, and one of them by the power of her magic kept afloat for seven days. The Baigā or village priest was generally an accredited witch-finder. When his power was to be exercised he would light an earthen lamp and after muttering some charms on it, tell over the names of the women of the village, and she at whose name the lamp flickered was the witch. Another method in vogue at present rests upon the belief that witches are greatly hur twhen beaten with rods of the castor-oil plant and tamarind. Therefore if you believe that a witch is troubling you, you place a castor-oil stake in the ground, and tying a piece of wood to it beat this with a switch of the tamarind tree, after repeating the necessary charms. The strokes will fall on the witch's back with such effect that she will run to you in agony and beg you to desist. Then you make her promise to abstain from any further exercises of her magic. It is also said that a witch cannot look back into the eyes of anyone who looks at her, but must turn her eyes aside, and this is another way of detecting one.

Powers of witches.

70. It is a general belief that witches can raise people from the dead, especially the spirits of unmarried boys. Those whose corpses have been burnt can also be raised and therefore, when the body of an unmarried boy has been burnt, the relatives watch the pyre for three days until the ashes are removed, to see that no witch comes to raise him. The spirit of a Teli boy who has died under seven years of age is a favourite one to raise, and it can be sent into other people's houses and will steal any kind of food. To keep it out, people hang up a miniature balance made of two pieces of gourd above the

door. When the spirit of a Brāhman boy is raised, he becomes Brahma Deo and has the power of setting fire to houses and clothes, which burn without any visible cause. When a witch wishes to raise the corpse of a child she previously swallows some root to make herself invisible and then runs to the burial-ground, and after saying her charms raises the corpse and dresses it in clothes and ornaments. Then it becomes alive and she takes it on to her lap, and it promises to do her bidding when called upon. Then she puts it underground again and it will always come when she calls it. But if someone else goes and catches her when she has raised the corpse alive, before she has time to bury it again, it will continue to live. And it is related that this actually happened in the case of the son of a Kurmī mālguzār of Pandaria who had been raised to life by an Ahīrin witch and lived for some years afterwards. If a witch wishes to drink a man's blood she flies on to the roof of his house at night and lets a thread down through the roof on to his body, and sucks up his blood. If a man's buffalo is giving much milk, and she is jealous she simply goes to him and says 'What a lot of milk your buffalo is giving'; and next day the milk will turn to blood. It is believed that a witch can call cholera from one village to another. She promises the cholera goddess a certain tale of victims, and if she thinks that they are sufficient the goddess comes. When the stated number of persons have died the disease stops. Therefore when cholera comes the people immediately cast about for the witch who has brought it so as to kill her or drive her out before all her victims have perished. When a witch desires to ascertain whether her charms are efficient she blows them over a *nīm* tree and it withers up. Then she blows them over it a second time and it becomes green again. If you fear witches while travelling at nighty ou must stick closely to the road or pathway and not put foot outside the beaten track ; and as long as you do this they will probably be unable to harm you. It must be remembered that the above catalogue of absurdities is a part of

the working every-day beliefs of the lower classes in Chhattisgarh.

Other evil spirits.

71. A woman who dies in child-birth or between the birth and the performance of the *chhattī* or sixth day ceremony of purification, becomes a *churel.* A woman who suffers a violent or accidental death becomes a *pretin* ; and a man meeting with such a death, a *bhūt.* All these three are evil spirits ; they have their feet turned backwards and cast no shadow. The *churel* follows and worries any woman who goes near the place where she sits, and various stories are told of living people who have nearly been enticed to destruction by these spirits. A mālguzār told the writer that he had had a fight with a *bhūt,* whom he described as having a black face with long nails and teeth. When a man has been killed by a tiger, it is believed that he sits on the tiger's back and guides him to fresh victims. Such a spirit is called *mua.* As travellers are going along he calls to them from a little distance and they think it is a fellow-traveller and run towards him and then the tiger seizes them. The spirits of those who die from cholera stay all together and they wander about taking the cholera with them from village to village, and the number of their troop is increased by the souls of fresh victims. And it is said that there was a mālguzār in Mungeli tahsīl who died recently of cholera, and now whenever the troop of cholera spirits approaches his village, he calls out to his children 'beware! we are coming' from two or three miles away. And the next day after his voice is heard cholera breaks out. The owl, here as elsewhere, is a bird of evil omen as he is the spiritual precept of witches (*tonhī kā gurū*). It is unlucky to call a person's name aloud at night, because the owl may hear it, and then he will go on repeating the name, until the person sickens and dies. A soft stone or a clod of earth should never be thrown at an owl, because it is believed that he will take it up and drop it in some stream ; and as the stone or clod dissolves in the water, so the body of the person who threw it will waste away till he dies.

Muhammadans.

72. The Muhammadans are numerically insignificant in Chhattīsgarh, and the bulk of them live in Raipur town and the surrounding country. They hold 122 villages. The Muhammadan Bahnās or cotton carders are a low class, probably of converted Hindus, and their customs are in some cases a grotesque parody of Muhammadan religious rites. On killing a fowl they commit the *halāl* rite of cutting its throat so as to let the blood flow on the ground and say as they do so:—'Father and son, Sheikh Farīd Ullah, kill the fowl, it is the order of God that this fowl should die by my hand'. They also commit the *halāl* rites on an egg saying as they slice off the top:—'White dome, full of moisture; I know not whether there is a male or a female within; in the name of God I kill you.' A person whose memory is not good enough to retain these formulas, will take a knife and proceed to one who knows them. This man will repeat them, blowing on the knife and the Bahnā will then be able to kill animals with it for a week or more and consider them as duly slaughtered by *halāl*, it being supposed that the magic virtue of the repetition of the formula resides in the knife. The Bahnās are half Hindus; they perform the *bhānwar* ceremony, keep the Hindu festivals and feed Brāhmans on the tenth day after a death. They have a priest known as their *Kāzi* whom they elect themselves. In some places when a Bahnā goes to the well to draw water he first washes the parapet and then draws his water. As respectable Muhammadans look down upon them, they retaliate by refusing to take food or water from any Muhammadan who is not a Bahnā. They abstain from eating beef. One saying about them is: 'Proud as a Sheikh; obstinate as a Pathān; royal as a Turk; buzzing like a Bahnā.' This refers to the noise of the cotton cleaning bow, the twang of which as it is struck by the club is like a quail flying. Another story is that a Bahnā was once going through the forest with his cotton-cleaning bow and club when a jackal met him on the path. The jackal was afraid that the Bahnā

would knock him on the head so he said 'With your bow on your shoulder and your arrow in your hand, where go you, king of Delhi !' The Bahnā was exceedingly pleased at this and replied, 'King of the forest, eater of wild plums, only the great can recognise the great.' But when the jackal had got to a safe distance he turned round and shouted, 'With your cotton bow on your shoulder and your club in your hand, there you go, you sorry Bahnā'.

Christians.

73. Christians numbered 1,404 persons in 1901, of whom 125 were Europeans, 30 Eurasians and 1,249 native Christians. The number of native converts increased by 400 during the preceding decade. A large majority of them belong to the Lutheran Church, and are converts of the German Evangelical Mission of Raipur and Bisrāmpur. Many Chamārs have been converted by the Bisrāmpur Mission. There are also stations of the American Mennonite Church at Dhamtarī and of the Methodist Episcopal Church at Raipur. The Bisrāmpur Mission is the oldest in the District and was founded by the Rev. O. Lohr in 1868. A colony of converted Chamārs numbering over 2,000 has been established, who are taught agriculture, weaving and dyeing, and printing and lithography. Orphanages for boys and girls are maintained, and there are also vernacular middle schools containing 300 boys and 150 girls respectively. The Raipur Mission of the same church has a vernacular middle school for boys and two girls' schools. The American Mennonite Mission at Dhamtarī is named after a Dutch reformer, whose tenets differed slightly from those of Luther and Calvin. The Mission maintains vernacular middle schools for boys and girls and separate schools for the blind and deaf-mutes. It also has a leper asylum instituted for the support of pauper lepers after the famine of 1900, which now contains 115 inmates. The Methodist Episcopal Mission of Raipur began work in 1898. It supports orphanages and schools for boys and girls and a home for widows and deserted wives.

CASTE.

74. The most important castes numerically are the Chamārs, who constitute 17 per cent. of the population, the Gonds forming about 15 per cent., the Rāwats or cattle-herds, corresponding to the Ahīrs elsewhere, who number 10 per cent., and the Kewats or boatmen, nearly 4 per cent. The Chamārs have largely given up their ancestral calling of tanning and are cultivators and labourers. At the same time they have rebelled against the degraded position generally assigned to the caste, and think themselves as good as their Hindu neighbours, towards whom they are often in a relation of bitter hostility. The Gonds are farm-servants and labourers; they hold most of the large zamīndāri estates, which are protected by prohibition of alienation, but outside these have not much property. The Rāwats as well as being graziers are commonly employed as household servants, and all castes will take water from their hands. And the Kewats, besides plying boats and fishing in the large rivers which traverse the District, cultivate melons and cucumbers in the sandy stretches left bare in their beds, and are also carriers of palanquins. The principal landholding castes are the Brāhmans who have 400 villages, the Kurmis with 200, the Baniās 483, the Telis 160 and the Marāthās 290. The Baniās, principally of the Agarwāla sub-caste, hold several large estates which they acquired under Marāthā rule, shortly before the thirty years' settlement, when there was no market for surplus grain and the value of land was very small. The Marāthās are said to have settled in Raipur after the return of Chimnāji Bhonsla's expedition from Cuttack, when they obtained grants of land for their maintenance. The best cultivating castes are the Kurmīs and Telis.

General notice.

75. The Brāhmans constitute about 2 per cent. of the population and in the mālguzāri area are the largest landholders, owning about 400 villages. The Marāthā Brāhmans settled in the District under the Bhonsla administration between 1750 and 1850

Brāhman.

In the Dhamtarī tahsīl they hold some estates, which were first cleared and brought under cultivation by the ancestors of the present proprietors; but in Raipur their villages were generally obtained by ouster of the former owners. The Chhattīsgarhī Brāhmans, who are also large landlords, are of long standing in the District. They belong to the Kanaujia branch of Northern India, and as tradition states, were brought from Kanauj by Kalyān Sai, the great Haihayavansī Rājā of the sixteenth century. 'These Chhattīsgarhī Brāhmans,'[1] Mr. Hewitt wrote, 'are regarded as impure by their brethren 'who have more recently left the land of orthodoxy, and they 'are said to be somewhat immoral, but they make good land-'lords, and are popular with their ryots.' The Kanaujia Brāhmans of Chhattīsgarh have three subdivisions, named respectively Tīn (three), Terah (thirteen) and Sawā Lakhia ($1\frac{1}{4}$ lakhs), who take rank in this order, the Tīn subcaste being the highest. To account for the divisions it is said that on one occasion the Rājā of Kanauj gave feasts to Brāhmans. First he entertained the most orthodox Brāhmans and gave them valuable presents. These were the ancestors of the Tīn subcaste. Next he feasted those of ordinary position, from whom are descended the Terah subcaste. Finally he wanted to assemble an enormous number of Brāhmans at one entertainment, and as there were not enough Brāhmans left, he raised numbers of Rājputs and Baniās to the status of Brāhmans and feasted them, and thus originated the Sawā Lakhia subcaste. The story indicates in the usual delicate manner that the Chhattīsgarhī Brāhmans themselves admit the bulk of the caste not to be of pure descent. A modified form of hypergamy prevails among the three subdivisions. It is the usual custom to pay a price to the girl's father but if members of the Sawā Lakhia group wish to obtain wives from the higher divisions for their sons, they have to pay a very large sum, while if their daughters marry into one of the higher groups they still have to pay for the

[1] Settlement Report (1869) p. 37.

honour instead of receiving something. All the subdivisions take food with each other. The Chhattīsgarhi Brāhmans do not intermarry with Kanaujia Brāhmans of Northern India. Boys are invested with the sacred thread between the ages of eight and fifteen years. A *mandwā* or shed is erected for the ceremony and if, as is often the case, the boy's marriage is performed shortly afterwards, the *mandwā* will serve for both purposes. The barber shaves the whole crown of the boy's head, leaving a border of hair round the side. He is bathed and dressed in a new cloth, and is given food by eight members of the caste not belonging to his family. Then the *purohit* or priest invests him with the thread and enjoins him to observe the following singular set of injunctions:—Never to look into a well; never to give security for another person; not to steal; not to commit adultery; not to forsake his religion; always to act according to the promptings of his reason; never to swim in a river; never to climb a tree. The equal importance accorded to high moral precepts and to childish ceremonial and caste observances in the above list is admirably typical of the spirit of Hinduism. The meaning of some of the injunctions is obscure, but they apparently tend to discourage a spirit of adventure in the newly-made Brāhman. When she is being married, a Brāhman girl must visit the houses of the washer-woman and the potter, who place marks of vermilion on her forehead. This is called the *sohāg* or lucky ceremony and is supposed to obtain long life for her husband.

Kurmī.

76. The Kurmīs form about 5 per cent. of the population and hold more than 200 villages. They are perhaps the best agriculturists, though the Telis are often more prosperous because of their greater business aptitude and economy. Mr. Carey remarks[1]: 'The 'Kurmī is very careful of his cattle and devotes attention to 'his seed-grain; he keeps his house clean, and though his 'standard of living may not be higher, there is a greater air

[1] Raipur Settlement Report, page 43.

'of comfort about his surroundings than in the abodes of 'other castes. The happiest villages in the District are those 'owned and tenanted by Kurmī communities. The proprietors 'have sympathy with their tenants, and the latter are pliable 'and easily managed.' The principal subcastes are the Baiswāra, the Manwā, and the Chandrahā, who are probably the same as the Chandnāhus of Bilāspur. The Manwā Kurmīs sow and weave hemp, which the other subcastes will not do. Here it is said to be a sin to sow hemp, because from it are made the ropes with which men and animals are bound. The Hindu cultivating castes in most Districts object to raising the crop, but in different localities very varying explanations are given of the prejudice. In the northern Districts a special subcaste of Kurmīs grow it and are hence known as Santorā and are looked down upon by the others. The Manwā Kurmīs are principally found in the north-west of the District and in Drug, where they are gradually ousting the Chamārs from the land, to the great advantage of agriculture. The Baiswāra subcaste take their name from Baiswāra a tract in the United Provinces. In Bilāspur there is a subcaste called Baswār, and it would seem probable that these are the same as the Baiswārs of Raipur. The Baswārs are said to be so called, because at their weddings the bride and bridegroom walk round a bamboo placed in the marriage shed. Baiswār is however a common name for subcastes and it is equally possible that Baswār is corrupted from it. The Chandrahās derive their name from the moon. They have a curious ceremony during marriage, known as *palkāchār*. The bride's father provides a bed on which a mattress and quilt are laid and the bride and bridegroom are seated on it, while their brother and sister-in-law sprinkle parched rice round them. This is supposed to typify the consummation of the marriage but the ceremony is purely formal as the bridal couple are children. The Chandrahās also sprinkle with water in purification the wood with which they are about to cook their food, and will eat food only in the *chaukā* or room specially prepared. At

harvest when they must take meals in the fields, one of them prepares a patch of ground, cleaning and watering it, and there cooks food for them all. They stay all day in the fields and the women take out cots so that they can rest there, the men returning to the house only for a few hours at night.

Teli.

77. The Telis are an important caste, constituting about 16 per cent. of the population and having estates amounting to about 160 villages. The principal subcastes are the Halias and Jhirias or Jharias, of whom the former are considered the best cultivators, while the Jhirias enjoy a somewhat higher social position. The name of the Halias is perhaps derived from *hal*, a plough, and that of the Jhirias or Jharias from *jhăr*, a tree, having thus the meaning of jungly. The bulk of the caste have now abandoned the traditional calling of pressing oil and taken to agriculture, though they sometimes combine the two professions with profit to themselves. The Telis are generally more business-like and prosperous than the Kurmis, if not quite such good cultivators. The Jhiria Telis require the presence of a Brāhman at their weddings, and abstain generally from liquor, fowls and pork, to which the Halias are not averse. They bathe the corpse before it is burnt or buried, an observance omitted by the Halias. The Halias betroth girls in marriage at a very early age, sometimes when only five or six months old. They have a ceremony of inspection of the boy and girl by the other's family, but when they are so young not much advantage is gained from this. The betrothal is celebrated by a distribution of liquor to the caste-fellows at the cost of the boy's father. Jharia Teli women go and worship the marriage post while it is being made at the carpenter's house. The bridegroom is always taken to the bride's village in a cart, and not in a palanquin as is the custom of the higher castes. Women of the Halia subcaste accompany the marriage procession, but not among the Jharias. After the wedding the Jharias take the bride and bridegroom to a tank for bathing. An earthen pot is thrown

into the water and they must go in and fetch it out. The caste has a *panchāyat* or committee, of which a person belonging to the Sonwāni or gold sept or family is always the head. People of this sept are supposed to be in some way holy, and it is their duty to re-admit offenders who have been put out of caste, and to be the first to take water from them. By so doing they are considered to incur a certain amount of risk of taking upon themselves any impurity still attaching to the offender, and in compensation they receive presents of clothing or food. Among the Telis a man is not put temporarily out of caste for killing a dog or a cat, and in this respect they differ from most other castes. A Teli is always considered to be an unlucky person to meet, and the reason given for this in Chhattīsgarh is that he forces bullocks, which are holy animals, to do the degrading work of turning the oil press and blindfolds them while they are doing it. Another reason is that he presses urad *(Phaseolus radiatus)*, the oil of which is given as an offering to the unlucky planet Saturn on Saturdays. The Telis are considered to be talkative and quarrelsome as is shown by the proverb 'Where there is a Teli there is sure to be contention'; they also have a character for avarice but occasionally their cunning overreaches itself:—'The Teli counts every drop of oil as it issues from the press, but sometimes he upsets the whole pot.'

Rāwat.

78. The Rāwats constitute about 10 per cent. of the population, but only 30 villages are held by mālguzārs of the caste. They are the caste of cattle herdsmen, corresponding to the Ahīrs elsewhere, but in Chhattīsgarh they have another very important function, being generally employed as household servants. And they are the only caste from whom Brāhmans and all other classes of the community will take water to drink. Notwithstanding this, the customs of the caste show that it is of comparatively low origin, being at least partially derived from the primitive tribes. In Chhattīsgarh they are considered to rank next to the Kurmīs, but below them no doubt because they act as household

servants. They will eat fowls, pork and the flesh of cloven-footed animals and will also drink liquor. But they abstain from flesh and liquor at their marriage and funeral feasts. They have several subcastes, as the Kanaujia, Phuljharia, Jharia, Deshā, Kosaria, Kaunria and Dharbhal. The Kosaria, Kaunria and Dharbhal groups are said to eat with Gonds and they also rear pigs. They live generally in the hills and hence do not engage in household service, and any member of the three subcastes who did so would be fined. They are probably largely derived from the Gonds and the Kaunria subcaste, no doubt, originated from the Kawar tribe. Like the Gonds and other low castes, the Kosaria Rāwat women draw the skirt of their cloth over the left shoulder instead of the right. The four higher subcastes will take cooked food from each other, but no salt must be added to it. Each Rāwat puts salt in his food himself. The Kanaujia subcaste are generally considered the highest. They employ Brāhmans at their ceremonies, while theother Rāwats merely get a Brāhman to fix the date of their weddings, and his attendance at the ceremony is not requisite. Women do not accompany the marriage procession in the Kanaujia and Jharia subcastes, but they may do so among the others. The Kanaujia ties the clothes of the bride and bridegroom together at the time of the marriage, but among the other subcastes a cloth is held between the couples as they walk round the sacred pole and subsequently removed. They then throw rice upon each other and the marriage is completed. This custom appears to be copied from the Marāthā castes. The re-marriage of widows is permitted and a widow is expected to marry her deceased husband's younger brother. Among the Jharias and Kosarias when a bachelor espouses a widow, he first performs the ceremony with an earthen pot, a bamboo basket or a dagger, taking the article in his hand and walking with it round the marriage post. This is considered to be his real marriage, as every one should be properly married once, and the wedding with the widow is not a proper one according to Hindu ideas. If the article to which he has

been married is subsequently broken or destroyed, he must give a funeral feast to the caste-fellows. Burial is the customary method of disposing of the dead and only the Kanaujia subcaste burn the bodies of married persons. The Kanaujia also observe mourning for ten days, while the other Rāwats restrict the period to three days like the Dravidian tribes. Sandah Deo is the patron deity of the caste and his shrine is erected where the cattle collect to be driven out to pasture. Dulhā Deo is the family god of all Rāwats, and a place is dedicated to him in the inner room of the house, where he is worshipped on the principal festivals. In every third year a goat of *khairā* (reddish-black) colour is sacrificed to him. The Diwāli is the principal festival of the Rāwats as of the Ahīrs in other localities. They dance the whole night through bedecked with strings of cowrie-shells and peacock feathers. The Jharia and Kosaria subcastes make a representation in cowdung of Govardhan[1], the mountain which Krishna held aloft to protect the world from Indra's deluge of rain, and drive the cattle over it. This is supposed to protect them from disease. They also have a custom of waving branches of a kind of basil plant in front of the cattle and making them stampede; this is called *dhor bichkāna*, or frightening the cattle, but its meaning is obscure. With the exception of the Kosaria, Kaunria and Dharbhal subcastes, the Rāwats act as household servants and will clean the cooking vessels of ordinary Hindu castes, and even of Muhammadans, though this practice is now being given up in towns. Some other groups now also refuse to perform menial household duties and are hence known as Thethwār Rāwats, from a word *theth*, meaning straight or correct; *thethwār* may thus aptly be rendered as righteous. In the matter of herding cattle the Kanaujia Rāwats also display scruples. They will only graze the herd known as *gorhī*, and not that called *bardī*. The *gorhī* is composed only of cows with or without a bull, but containing no oxen or buffaloes, whereas the *bardī* is a mixed herd

[1] The word *Govardhan* signifies a heap of cowdung.

including these animals. *Pahat* is a term applied to a herd of cattle owned by one man and the Rāwat who grazes a *pahat* is called Pahatiyā.

Kewat.

79. The Kewats number about 4 per cent. of the population. They are fishermen by calling and believe that they have a special gift for catching fish, which is not vouchsafed to others. This they say was granted to them by Mahādeo as a reward because at the time of the deluge they saved him by taking him in their boat. They ply as boatmen on the Mahānadi and before the construction of the railway conducted a considerable carrying trade between Cuttack and Sambalpur, and up to Seorīnarāyan and Arang when the river was navigable. The greater part of this has now vanished. They also prepare and sell parched rice and gram, and carry loads on *banghīs*, which are pairs of baskets like scales supported by a bamboo slung across the shoulders. The general employment of carts, more especially for personal transport, is a comparative novelty in Chhattīsgarh, and up to the last few years the *banghī* has been largely employed for the carriage of goods. Many of them are also cultivators, generally growing garden crops with irrigation; they raise melons on the sandy stretches of the rivers and the aquatic plant *singhāra* or water nut in tanks. They are not generally very prosperous. The Kewats say that the town of Bilāspur is named after Bilāsa, a Kewat married woman, who was desired by the king of the country and, to escape yielding to him, burnt herself alive, her husband voluntarily sharing her fate. Betrothals in the caste are confirmed by pouring a little liquor on the ground in honour of Thākur Deo, the principal god of the village. They worship their boats on the Hareli festival soon after the commencement of the rains, and also during floods when navigation is dangerous. They say that Chaurāsi Deo who is the god of river crossings is present in the boat and prevents it from sinking. They cast out evil spirits by burning a mixture of human hair,

red pepper and mustard from which a most potent odour is given off.

Dhuri.

80. The Dhuris are another caste who follow much the same class of avocations as the Kewats. Their hereditary occupation is to parch rice, like the Bharbhūnjas elsewhere; but some of them have taken to growing melons and vegetables and others are fishermen. Gram and rice either husked or unhusked are the grains usually parched. When parched gram is called *phutāna*, and rice, *lāhi*. The lower half of an earthen pot is suspended over an underground stove, and when it is red hot some sand is put in it and the grain placed on the top of this and turned with an iron ladle. After parching, it is sifted to separate it from the sand. The rates for parching are a pice a seer or an eighth part of the grain. When parched gram or wheat is ground, it is called *sattū* and is a favourite food for a light morning meal or for travellers being simply mixed with water and a little salt or sugar. In connection with it the following is told. Two travellers were about to prepare their morning meal, one having *sattū* and the other only *dhān*.[1] The one with the *dhān* knew that it would take him a long time to pound and then cook and eat it, so he said to the other :—'My poor friend, I perceive that 'you only have *sattū*, which will delay you, because you 'must first find water and then mix it, and then find salt and 'put it in before your *sattū* can be ready; while with rice you 'can pound, eat and be gone in a trice. But my dear friend, 'as you are in a greater hurry than I am, if you like I will 'change my *dhān* for your *sattū*.' The other traveller unsuspectingly consented, thinking he was getting the best of the bargain, and while he was still looking about for a mortar to pound his rice, the first traveller had mixed and eaten the *sattū* and proceeded on his journey. Some of the Dhuris simply keep ovens and parch grain which is brought to them while others keep the grain and sell it ready parched.

1 Unhusked rice.

At their marriage ceremony the women tie a new thread round the bridegroom's neck to avert the evil eye. After the wedding the bride and bridegroom, in contrast to the usual custom, must return to the latter's house on foot. In explanation of this rule they tell a story to the effect that the married couple were formerly carried in a palanquin. But on one occasion, when the wedding procession came to a river, everybody began to catch fish, leaving the bride deserted and the palanquin bearers, seeing this, carried her off. To prevent the recurrence of such a mischance the couple now have to walk.

Sunkar.

81. The Sunkars are a small caste of gardeners akin to Mālis, and usually grow vegetables. When the brinjal crop is ripe they set up a pole in the fields and worship it with an offering of glass bangles, *ghī* and sugar. At their marriages the bride and bridegroom gamble with cowries and stake the spirits of their deceased ancestors against each other. The one who loses is much laughed at. They sacrifice a goat to Dulhā Deo at the marriage post.

Halbā.

82. The Halbās number about 30,000 persons and hold 11 villages, principally in the Dhamtarī tahsīl. In the old Raipur District they had about 40 villages, but the bulk of these have been transferred to Drug. They are believed to be a Dravidian tribe, but they have practically all adopted Hinduism and are in most places civilised cultivators. The Halbās have a mongrel dialect of their own made up of Marāthi, Chhattīsgarhī and Uriyā, the proportions varying according to the locality. In Bhandāra it is nearly all Marāthi, but in Bastar is much more mixed and has some forms which look like Telugu.[1] Their own legend of their origin was reported at the time of the census in an interesting note by Mr. Gokul Prasād, Naib tahsīldār of Dhamtarī :—'One of the Uriyā Rājās had erected 'four scarecrows in his field to keep off the birds. One night

[1] This information is taken from the notice of the dialect in Dr. Grierson's Linguistic Survey.

'Mahādeo and Pārvatī were walking on the earth and happened to pass that way and Pārvatī saw them and asked 'what they were. When it was explained to her she thought 'that as they had excited her interest something should be 'done for them, and accordingly Mahādeo at her request gave 'them life and they became two men and two women. Next 'morning they presented themselves before the Rājā and told 'him what had happened. The Rājā said :—" Since you have 'come on earth you must have a caste. Run after Mahādeo 'and find out what caste you should belong to." So they ran 'after Mahādeo and were fortunate in catching him up before 'the heat of the day came on and he took his departure for a 'cooler climate. When they asked him Mahādeo told them 'that as they had excited his and Pārvatī's attention by 'waving in the wind they should be called Halbā from *halnā* 'to wave.' They then entered the service of the Rājā of Jagannāth at Purī. The manner in which they came to settle in Bastar and Kānker was owing to their having accompanied one of the Rājās of Jagannāth, who was afflicted with leprosy, to the Sihāwa jungles, where he was miraculously healed in a pool of water. The Halbās settled there and afterwards spread to Bastar and Bilāspur. The Halbās are the household servants of the Rājā of Kānker. When a fresh Rājā succeeds, one of the Halbās who is called Kapardār takes the new chief to the temple and invests him with the *Darbār ki poshāk* or royal robes, affixing also the *tika* or badge of office on his forehead with turmeric, rice and sandalwood, and rubbing his body over with *attar* of roses. Until lately the Kapardār's family had a considerable grant of rent-free land but this has now been taken away. A Halbā is or was also the priest of the temple at Sihāwa, which is said to have been built by the Rājā who was healed of leprosy. In Bhandāra, however, where some zamindāri estates are held by Halbās, the caste have a story that their ancestors came from Makrai, while another account has it that they immigrated from Wārangal in the Deccan. Mr. Gilder of the American Evangelical Mission, Raipur,

derives the name from *halbār*, a Canarese word meaning 'The old ones' or 'the primitive inhabitants.' Several of their family or section names are those of other castes, as Bhandāri, Rāwat, Sawarā, Bhoi, and others. In Raipur the Halbās are also divided into two subcastes, Nekhā (good) and Surait, the former being descended from Halbās alone, and the latter from intermarriages of Halbās with other castes. All these facts together with their position, appearance and customs appear to show that the Halbās are a mixed occupational caste, originating from the forest tribes, and consisting of those who were employed as farm-servants by the Hindu settlers. The farm-servant in Chhattīsgarh has a very definite position, his engagement being permanent and his wages consisting always in a fourth share of the produce, which is divided if there are several servants. Thus the Gonds and others who were employed as farm-servants might naturally develop into a caste, which would, of course, be of a very mixed nature. The name Halbā might be derived from *hal* a plough, and might be a variant of *harwāha*, the common term for farm-servant in the northern Districts. The caste must be a fairly old one as some of the Halbā zamindārs of Bhandāra have held their estates for two or three centuries; the legend of being created from a scarecrow is similarly related by other agricultural castes of low status and is precisely the sort of story with which a caste of farm-servants would be provided by the Brāhmans; while as regards the other legends, they might be invented by the family priests, or imported into the caste by different bodies of persons who became amalgamated with it at various periods.

Customs of the Halbās.

83. Of the two subcastes already mentioned the Nekhā or pure Halbās marry only among themselves, while the Surait, though ordinarily marrying in his own subcaste, may without being expelled take a wife from another caste, and occasionally he marries a Nekhā girl. At their marriages the bride and bridegroom are made to face each other with a sheet held

between them ; the Joshī or caste priest takes two lamps and mingles their flames, and the cloth between the couple being pulled down, the bridegroom drags the bride over to him. The Joshī or priest is himself a Halbā and the office is conferred on persons of ability according to the choice of the community. The marriages of first cousins are legitimate and common. A man always shows a special regard and respect for his sister's son, touching his feet as to his superior, while whenever he desires to make a gift as an offering of thanks or atonement or as a meritorious action the sister's son is the recipient. At his death he usually leaves a substantial gift, such as one or two buffaloes, to his sister's son, the remainder of the property going to his own family. This recognition of a special relationship is probably a survival of the matriarchate, when property descended through women and a sister's son would be his uncle's heir. The Halbās bury the dead, placing the head to the north, like the Gonds, and when the grave is filled in, they lay some husked and unhusked rice on it to induce a cow to come and lick it off. Women draw their cloth over the left shoulder as among the Gonds, Kawars, Kosaria Rāwats and Marāthā Brāhmans. Both sexes are profusely tattooed on the arms and legs. A girl is tattooed in her father's house as soon as she has begun to live with her husband. Girls are sometimes tattooed with their own names or those of their friends, or that of a deity as Rāma-Rāma. A married woman retains as her own property the presents which her parents have given to her at her wedding and can use them as she likes. This property is known as Tikāwan. In Dhamtarī tahsīl many Halbās are tenants and a few are mālguzārs. They are considered the best cultivators in the jungle villages next to the Telis, and show themselves quite able to hold their own in the open country where their villages are usually prosperous.

Gond.

84. The Gonds are found in large numbers in the District and constitute about 15 per cent. of the population. The zamīndāris of Bindrā-Nawāgarh, Phuljhar, Kauria, Suarmār, Fingeshwar,

Bilaigarh and Katgī are owned by Rāj-Gond proprietors, and they also possess villages in the mālguzāri area. Here they have lost a large part of their former estate, having been ousted by the Agarwāl Baniās, during the period prior to the 30 years' settlement. The two main subdivisions of the tribe in Chhattisgarh are the Rāj-Gonds, who were formerly the landed aristocracy, and the Dhur or Dust Gonds, the plebs. The Dhur Gonds are also known as Rāwanvansis and are considered to be the descendants of Rāwan, the demon king of Ceylon, who was the opponent of Rāma. There are also several other subdivisions of a functional nature, as the Pardhāns or Pathāris, the minstrels, the Ojhās or sooth-sayers and the Agarias or iron smelters, which are now almost considered to be separate castes. The Pardhāns are lower than the Gonds proper, from whose hands they will take food, though the Gonds will not take it from the hands of Pardhāns. In Chhattisgarh there is a class of Gonds known as Belkaribās who are considered to be the highest. Their story is that on one occasion their ancestor cut down a *bel* tree which impeded the progress of an army crossing a stream, and received great honour for the deed.

Gond marriage.

85. In the forest tract to the south-east and north-west, some primitive practices still prevail among the Gonds. The following description of their marriage ceremony was furnished from Khairāgarh at the time of the census. The bridal pair are placed in two pans of a balance and covered with blankets. The caste priest lifts up the bridegroom's pan and the bride's female relatives the other and walk round with them seven times, touching the marriage shed at each turn. After this they are taken outside the village without being allowed to see each other. They are placed standing at a little distance apart with a screen between them, and liquor is spilt on the ground to make a line from one to the other. After a time the bridegroom lifts up the screen, rushes on the bride, gives her a blow on the back, and puts the ring on her finger, at the same time

making a noise in imitation of the cry of a goat. All the village then indulge in bacchanalian orgies. Another custom in forest villages is that of having *gotalghars* or barracks, where all the youths and maidens of the village sleep. They sing and dance and drink *tāri* up to midnight, and are then supposed to separate and each sex to retire to its own house; but naturally this does not always happen. The Gond system of exogamy is somewhat complicated. They are divided into classes according to the number of gods they worship, and a person must not marry into a family having the same number of gods as his own. But there is also a further division into totemistic *gots* or septs, of which the number is very large and undetermined, most Gonds being able to give only a few of the names. The large number of varieties of rice is expressed in the proverb, 'There are as many kinds of rice as there are *gots* among the Gonds.' A man must not marry a wife belonging to his own sept. The septs are generally named after plants or animals, and the Gonds think that they are descended from the sept-totem, as the plant or animal is designated in ethnographic phraseology. Thus the members of the Taram *got* or *pādi*, as it is known in Chhattisgarh, think that they are descended from a horse and worship the horse. They will not abuse this animal when working it as they will a bullock. Widow-marriage and polygamy are permitted but the latter custom is in some disrepute in Chhattisgarh, and a saying current among the tribe is:—

Ek daikī ke thākur,
Do daikī ke kūkur,
Tīn daikī ke dingrae.

or 'With one wife a man is a lord, with two he is a dog, with three he is unfit to live in this world or the next.' The saying leaves it uncertain whether a plurality of wives is condemned on grounds of morality or merely of household comfort. Among the ordinary Gonds the bride goes to the bridegroom's house to be married. and the principal part of the solemnity consists in the placing of an iron ring on her

finger, but the Rāj-Gonds have now adopted the Hindu ceremonial.

86. The Gonds worship Burhā Deo, who usually dwells in a *sāj* tree (*Terminalia tomentosa*). Some of them say that formerly they had no gods and that Burhā Deo was an old chieftain who bade them worship him as he was dying and became their first god. They have now many other gods and also worship their ancestors, who are represented by stones kept in a basket in the house. Formerly they sacrificed a bullock when a man died and a cow for a woman, but this practice has now been generally given up owing to the abhorrence with which it was regarded by the Hindus. They believe firmly in magic and the powers of witches, and all ailments are attributed to such causes. They think that witches have at their bidding the demon Bhainsāsur by whose aid they can kill any person they please. To prevent a house being struck by lightning a scythe will be placed in the courtyard, while to keep off hailstorms the grinding mill is turned upside down, and to protect the crops from rust a small piece of pewter is buried in the field. The Gonds are very fond of singing and dancing, and as usual with the forest tribes, both men and women join in their dances. Theyare great drunkards and this vice has ruined many a once well-to-do family. They will eat almost anything, abjuring neither beef nor pork, and are very fond of field rats and mice. They have a story that on one occasion when they were ready for battle, the army discovered a large quantity of mouse-holes and broke up to dig them out, in consequence of which they were defeated and lost their kingdom. The jungle Gonds are a simple people and are truthful and honest. In Chhattisgarh they are considered to be excellent farm-servants, probably because the general standard of industry is somewhat lower than elsewhere.

Gond religion.

87. The Binjhwārs or Binjhāls are a tribe found in the east of the District in the zamīndāri estates. They are almost certainly an offshoot of the Baigā tribe but in Chhattisgarh they now disclaim any

Binjhwār.

such origin. In Mandlā, Bālāghāt and Seonī, however, the Binjhwārs are the highest subcaste of the Baigās. The name is derived from the Vindhya hills and they still retain a tradition of having immigrated from these into the Uriyā country. In Raipur they have four subdivisions, the Binjhwārs proper, the Sonjharās or gold-washers, the Birjhias and the Binjhias. All of these now sometimes regard themselves as separate castes. The zamīndār of Bhatgaon is a Binjhia. As is shown by its family names the caste is of very mixed origin. Two of their septs are named Lohār and Kumhār, and are probably derived from members of these castes who became Binjhwārs. At a Binjhwār wedding the presence of a person belonging to each of these septs is essential, the reason being probably the estimation in which the two handicrafts were held, when the Binjhwārs first learnt them from their Hindu neighbours. At their weddings the couple walk seven times round a post of mahuā and then stand on the yoke of a plough. Seven cups of water having been brought from seven different houses, four are poured over the bridegroom and three over the bride. Some men then climb on to the top of the shed and pour four pots of water down on to the couple, probably to symbolise the fertilising action of rain. Next morning two strong men take the bridegroom and bride, who are usually grown up, on their backs and the two parties pelt each other with unhusked rice. Then the bridegroom takes the bride in his arms and they stand facing the sun, while some old man ties round their feet a thread specially spun by a virgin. The couple stand for sometime and then fall to the ground, when water is again poured over them. Lastly they jump over three lines drawn with an arrow on the ground in the name of the Hindu trinity. The Binjhwārs usually bury the dead and on the third day they place on the grave some uncooked rice and a lighted lamp. As soon as an insect flies to the lamp they catch it and placing it in a cake of flour, carry this to a stream, where it is worshipped with an offering of coloured rice. It is then thrust into the sand or mud in the bed of the stream

with a grass broom. This ceremony is called *khar pāni* or 'Grass and water' and appears to be a method of disposing of the dead man's spirit. It is not performed at all for young children, while, on the other hand, in the case of respected elders a second ceremony is carried out of the same nature, and is known as *badā pāni* or 'great water.' The name perhaps indicates that the soul is believed to be committed to water and borne away on the stream. Except in the case of wicked souls, which are supposed to become ghosts, the Binjhwārs do not seem to have any idea of a further existence after death. They say *Je maris te saris*, or 'one who is dead is rotten and gone.' Most of the Binjhwārs are cultivators and labourers. Those who live in the forests are good trackers and have been known to kill tigers with their bows and arrows.

SOCIAL LIFE AND CUSTOMS.

Description of a village.

88. The following description of a Chhattīsgarh village is furnished by Mr. C. U. Wills, Assistant Commissioner :— 'The typical Raipur 'village has an area of about a thousand acres and contains all 'told about 500 inhabitants. No villager has any idea of what 'the population of his village is, but give him time to think and 'he will give almost the exact number of houses or families in 'his village. Multiply this by five and you have a fair estimate 'of the population. The first rank in village society is, of course, 'the proprietary body and among these the *lambardār* holds the 'most commanding position. He is almost always the richest 'co-sharer, for the Tahsildār, who is responsible for the revenue, 'favours the man of substance when recommending the 'appointment of a *lambardār*. The *lambardār* too collects 'the rents, it is to him that the broken tenants surrender their 'holdings and for him alone the tenants as a rule do *bhet-bigār* 'or unpaid service. He is thoroughly the headman of the village. 'His kinsmen and relatives sometimes so numerous that their 'shares must be expressed, to the confusion of the *kānungo*, 'in decimals of a 'pie' are on a much lower plane in the village

'estimation, and although the *Bhai-bhai kā jhagrā*, or quarrel 'between relations is a very common feature, the *lambardār* 'can generally triumph over his co-sharers. The tenants are 'the backbone of the village and form a fairly select body. In 'most villages they will number no more than 25 or 30, 'forming with their families little more than one-third of the 'total population. The prevailing castes will vary very largely 'from village to village. In one village all will be Hindus,[1] 'while in the next they will be Chamārs, every one from the '*mālguzār* to the meanest labourer. Even in villages con- 'taining both Hindus and Chamārs, there must be a Hindu '*pārā* or quarter, quite separate from the Chamār *pārā*. 'The Hindus consist mainly of Kurmīs and Telis with a 'sprinkling of Gonds, Rāwats, and in the south, Halbās. The 'remainder of the village is made up of labourers and depen- 'dants. The labourers are more numerous than the tenants 'themselves, and in cases where the proprietary body is a 'small one with a large home farm, they will far outnumber the 'tenants. The labourer's hire throughout the District is 'fixed at a fourth of the produce and is such a well known 'proportion that among the villagers *Sonj hissā* and *Thā-* '*kur hissā* are common forms of expressing one quarter and 'three-quarters, even in reference to non-agricultural matters. 'Besides the labourers, there are the Lohar (black-smith or 'carpenter); the *nao* or barber; the village Rāwat (grazier); 'the Kotwāl (watchman); possibly a Kalār or spirit-seller 'patronised by Mahārs and Gāndas; a village doctor or Baid 'generally a Brāhman of doubtful reputation, who also acts 'as Purohit or priest when occasion arises; and, finally, in many 'cases, an up-country Muhammadan directly maintained by 'the proprietor to look savage and collect the rents.'

Village life.

89. 'As for the social life of this little community it is on 'the whole remarkably peaceful. Their 'everyday disputes are seldom serious 'and public opinion is extremely strong, so that the differences

[1] In Chhattisgarh a Hindu is so called in contra-distinction to a Chamār.

they cannot settle among themselves without reference to the courts are very few. Every year's sowing however yields a crop of agrarian disputes and for about three months in the year complaints of criminal trespass and illegal ejectments come steadily pouring in and form a source of joyful interest to the tenant body generally, who cannot afford the luxury of civil litigation and who thus finds an inexpensive way of worrying their enemies while enhancing their own importance as frequenters of the court. But even such cases as these, numerous though they seem at headquarters, are but few in number when we remember the hundreds of villages whose names are never mentioned in the courts. For the life of the typical countryman is above all else peaceful—as peaceful, and often so unthinking as that of the cattle, goats and fowls, who live Irish-wise in the bosom of his family. In the rainy season both he and his cattle know what hard work is, but his exertions even at such a time are quite spasmodic and are only called for when sowing, cross-ploughing or harvesting is being done against time in order to catch the most propitious moment. For the rest of his time he goes on gently with his weeding, his threshing and his husking, and when the field work is done he wanders off to the Government irrigation tanks which have now come to be regarded as permanent institutions, or fills up his cart with his surplus seed and crawls slowly off to some market centre where it is rumoured that the rates are high, or takes a contract of stone-carrying for the Public Works. Then the rains come round again and tenant and coolie once more foregather in the villages. As for amusements, feast-days and holidays, they are simply days on which the villager eats more, drinks more, and makes more noise than usual. The essence of enjoyment for the individual is to be the member of a crowd, and the larger the crowd the greater is his enjoyment. He therefore takes advantage of every excuse for a gathering of any kind, pays equal regard to Hindu and to Muhammadan festivals and finds the same pleasure in a feast given at a marriage cere-

'mony as in one based on the moral shortcomings of a fellow-'casteman. The manners of the people are generally friendly 'and obliging. Even on an unofficial visit there are always 'half-a-dozen villagers headed by the kotwār ready to do the 'honours of the place, and to exercise their ingenuity in under-'standing one's questions and in making their answers under-'stood. But this pleasing feature of the Raipur village seems 'least in evidence near headquarters. It is only away from 'the high roads and railways, where the local bazars are still 'the only 'newspapers' and the power of the local *panchāyat* '(caste committee) has not been undermined by the proximity 'of civil and criminal courts, that we see the real village type. 'There only can we see the *dehāti admi*, the villager, true and 'simple, of whose surroundings this brief description has been 'given.'

Village names.

90. Village names in the Raipur District are derived from three different languages, Hindī, Gondi and Uriyā. In the Raipur and Balodā Bazār tahsīls a majority of names are Hindi, in Dhamtari Hindi and Gondi and in Mahāsamund Uriyā and Gondi. There is an absence of Urdū names as the country was never under Musalmān rule. Hindi names usually end in *gaon* (as in Bhatgaon), *pur* (as in Govindpur), *pāli* or *paili* (as in Dūmar-paili), *tolā* (as in Jiratolā), *dīh* (as in Labhānidīh), *pāra* (as in Nawāpāra), all meaning a village or hamlet; *jhar* (as in Champājhar), *dabrī* (as in Burhīdabrī), *bod* (as in Khurusbod), *nāla* (as in Amānāla), *tarā* or *tarai* (as in Bhainstarā), *bandhā* (as in Telibandhā), *sarā* (as in Kusumsarā), *pāni* (as in Jāmpāni) and *aud* (as in Chataud), some of which refer to water generally and others to a spring, pool, pond, tank, or brooklet, in particular. *Dongari* or *dongar* (hillock), *khār* (agricultural land), *bhāta* (wasteland), *khūta* or *koni* (corner), *pār* (embankment) are other terminations from the same source. Uriyā names usually end in *gudā* (as in Ghontgudā), *padar* (as in Dūmarpadar), *bāsa* (as in Mulabāsa), all meaning a hamlet or dwelling place ; *jor* (brooklet) as in Dūmarjor, *munda* and

band (field embankments) as in Kāndamunda or Golāband, and *bahāl* (wet land) as in Gondbahāl. Some of the terminations such as *pāli*, *jhar* and *dongari* are common to Hindi and Uriyā. It is somewhat difficult to distinguish Gondī names but those ending in *kasā* meaning a spring usually belong to that language, for instance Malkasā, peacock spring, Burkālkasā, tiger spring, &c. The tendency of the Gonds is to avoid terminations as in Tekā which simply means teak tree and has no termination indicative of the site of a village. But the example of their Hindu neighbours has induced them to borrow some terminations as in Markātolā in which *markā* is Gondi for mango and *tolā* a Hindi ending meaning a hamlet; similarly Rengādīh from *rengā ber* tree, Tumrībahār from *tumri tendū* tree and so on. The characteristic features of the Chhattīsgarh villages has been colonization by castes, such villages being known as *ekjatia* villages or hamlets and there are still some traces of this custom especially among Chamārs and Gonds who may perform all their social functions such as marriage ceremonies, shaving, washing, &c., without employing any other caste. This old system of self-contained community has broken down under the influence of the Aryan immigration but its relics still survive in the names of villages; for instance Telitolā was the hamlet formerly occupied by Telis alone; similarly Gahirātolā was inhabited by Gahirās or Rāwats, Halbāpāli by the Halbās, Domjhar by the Doms, Gāndadīh by the Gāndas, Ojhāgahan by the Ojhās, Mālidīh by the Mālis, Luhārdīh by the Lohārs, and Gaitgudā by the Gaitās or Gond priests. As usual a majority of the names are derived from natural objects such as trees, animals, water-courses, hills, examples of which will be found in the names mentioned above, but those having peculiar interest are Hathbandh, Hathibandhā, Hāthisara, Hāthikhoj and Hāthigarh. The first three mean the elephant tank, the fourth the elephant search and the fifth the elephant fort. Hāthikhoj seems to mark the place where those in search of elephants made a temporary habitation which afterwards

became a permanent village and the tanks were so named because the animals wallowed in them. The names are reminiscent of the times when elephants were wild in this part of the country. Other interesting names with past associations are Chorhā, Chordīh, Chorbhatti and Thagpaili or villages of thieves and Thags, and Balod, Bālsamunda and Jawaiband retaining the memory of human sacrifice, the first signifying the tank in which the *bali* or human sacrifice was offered, the second the sea, *i. e.*, tank in which a *bāl* or young child was sacrificed and the third the *band* in which a *jawai* or son-in-law was buried alive. Names which are common to many villages in the District are Deori (temple village) and its variants Deosundrā, Deopuri, Deogaon and Deodā ; Khamaria and its variants, Khamārgaon, Khamārdih, Khamārmunda and Khāmtarai (from *khamhār* or *khām*, home farm), Khairā from *khair* catechu tree, Parasdā from *parās* or *palās* (*Butea frondosa*) or from Gondi *paras* gourd, Amlidīh from *amli* tamarind, Nawāgaon and Nawāpāra meaning new villages, Mundpār tank embankment, Semaria from *semar* tree, and Dargahan, Bhothli, Boria and Khapri, the meaning of which is not known. A village which may exercise the ingenuity of future philologists when the history of its foundation is forgotten is that of Arbichapgaon. This is a new village in the Phuljhar zamīndāri, which was named after Mr. R. A. B. Chapman, Deputy Commissioner of the Sambalpur District in which that estate was formerly included.

Primitive customs in Chhattīsgarh.

91. The people of Chhattīsgarh lived for many centuries in their landlocked plain, protected from invasion and almost cut off from intercourse with the outside world by the wild belt of hill and forest country surrounding it. As a result they have retained a simple and more primitive habit of life than that prevailing in the more progressive tracts around them and are to some extent looked down upon by their neighbours on this account. Till recently a narrow strip of cloth over the loins formed the only clothing of labourers. This paucity of attire

and the habit of eating the rice boiled overnight cold or the next morning's meal are accounted for by the following story :—When Mahādeo was distributing food to all the peoples of the earth, the Chhattīsgarhīs in accordance with their usual custom arrived late, and he said to them 'All the cooked food has been given away, you can only have the remains which are cold;' and this is why the Chhattīsgarhīs always eat the stale rice in the morning. Similarly when the clothes were distributed, the Chhattīsgarhīs were again behind time, and Mahādeo said, 'Late again, I have only remnants left now'; so they had to take the strips left over from the cloth, and use these as a narrow loin-cloth or *langotī* to cover their nakedness. And hence they say that it is the cloth given by god and therefore they must wear it. It is said that the time is remembered when there was no cotton thread in Chhattīsgarh and lotus fibre was used for making garments. Another saying about them is :—'That is the country of Chhattīsgarh, where the Gond is king; every man has a fire place below his bed (to keep him warm owing to the scarcity of blankets), and the leaf-pipe is never out of his mouth. First kick a Chhattīsgarhī and then tell him what you want him to do.'[1] The Chhattīsgarhīs still smoke generally out of leaf pipes and have not adopted either the *hukkā* or *chilam* (clay pipe-bowl) as used by other Hindus. Among other comparatively primitive methods of life the following may be noticed. The women wear only a long body cloth and have no *cholī* or *angia*, the small jacket covering the breasts. Cultivators and field-labourers often go bare-headed out-of-doors, which no Marāthā or Hindustāni peasant would ever do except when he was in mourning. Some castes will even use cows for ploughing, a practice abhorrent to good Hindus. Caste rules are generally lax. The Rāwats or graziers are the household servants like Dhimars elsewhere, and Brāhmans and all other castes will

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[1] *Wah hai Chhattīsgarhī desh*
Jahān Gond hai naresh
Niche gursī ūpar khāt,
Lagā hai chongi kā thāt
Pahile jūta pichchhe bāt
Tab āwe Chhatisgarhī hāt.

take water from them. But these Rāwats do not refuse to clean the cooking pots of Muhammadans and Christians, an office which only very low castes will usually consent to perform. Except among the highest castes, conjugal fidelity is far from being strictly enforced, and there is a singular absence of restraint on women and a marvellous facility afforded them for contracting new alliances, when those first formed have been found distasteful or have been severed by death. On the other hand, crime excepting the poisoning or theft of cattle by Chamārs is comparatively rare. And sobriety may be considered another of the virtues of the people. Abstinence from liquor is one of the leading tenets of both the Kabīrpanthī and Satnāmi sects, and this principle has been adopted by most of the respectable ryots in the open country. The forest tribes all drink but not to such an extent as in other parts of India. During the last twenty or thirty years a small educated class has grown up in the towns, whose manners and mode of life are not less polite and civilised than those of well-to-do Hindus elsewhere. Speaking generally Brāhmanic influence is weaker in Chhattīsgarh than in most other parts of India, and the tenets of Hinduism are not so strictly observed. The dead are commonly buried even among the middle classes. The custom of the Levirate, by which a widow is expected to marry the younger brother of her deceased husband, is in force, and this has been held by some scholars to be a reminiscence of polyandry. The bridegroom has commonly to pay a price for the bride, a practice which is opposed to Hinduism; and the custom of *lamjhanā* is also in force, by which in lieu of the bride-price the bridegroom serves his prospective father-in-law for a term of years. Occasionally the marriage ceremony is performed at the bridegroom's house, the ritual being curtailed and expense reduced. This is called a *chhotī shādi* or wedding in a small way.

92. Every Chhattīsgarh family, however poor, has at least two separate huts, one of which serves as a cooking and sleeping-place and the other as a store-house for grain or fuel, a place for pounding rice and

Houses.

a guest-chamber. These huts are surrounded by some kind of wall or hedge. If the family is well-to-do it has a large number of huts; and as the married members increase it becomes necessary to increase the number of sleeping-places. Thus, when the eldest son marries, it is the custom for the parents to give up their house to the newly-wedded couple and retire to the smaller hut; and the number of huts in an enclosure thus tends to multiply. It is not uncommon to permit one or more farm-labourers to construct their huts within the family enclosure. And an enclosure may thus contain only one family or several distinct families, either cognate or unrelated. The houses of landed proprietors who live in their villages are now usually large and commodious. But considerable numbers of them live in Raipur, Arang or Rājim and in that case they have only a small rest-house in the village. Practically all houses have a courtyard, which is kept clean and smooth because grain is cleaned there. The walls of the yard, which may be about 30 feet by 20, are of mud, and are usually about four feet high. They are covered with thatch in the rains. Most houses have only a gate of bamboos and the doors are not secured by locks. It is sometimes considered unlucky to have a large house. A houseyard should not be broader in front at the entrance than behind; such a shape is called Baghmua or like a tiger's mouth. A house generally faces to the east. It should not front to the south because Yama, the god of death, lives in that direction; nor to the north, because it is the direction of the Ganges. There should be no echo in the house as an echo is considered to be the voice of evil spirits. Thorny trees should not be planted in the compound, as it is said that they will some day catch and tear the owner's clothes when he is running away; though why he should want to run away from his own house is not altogether clear. It is also considered inauspicious to have a banana tree in one's compound. The doors of a house should not be made opposite to each other so that a person standing outside can see right through it. The rooms of a house are known, respectively, as the *chhenā-konia*, or room for keeping

cowdung cakes, the universal fuel; the *dhekī-konia*, or room for grinding and keeping corn; the *maighar* or main room of the house, where the family eat and sleep and children and money are kept; and the cattle-shed which is built against the side of the house and is considered to be a part of it. The average selling price of a *mālguzār's* house is about Rs. 200. Grain is kept inside the house in *kothīs* or small circular erections of earth or outside in *dhābas* or larger store-houses of the same nature. Occasionally a *dhāba* is so large that it will hold 600 tons of grain, but in that case it is built in a more substantial manner of brick or stone. Rice will keep fit for eating for 20 or 30 years, though it sometimes loses its taste. It should be at least three years old to be at its best for food. Kodon improves by being kept even up to a period of 60 years.

Furniture.

93. Of furniture there is very little. Each house has several *chūlhas* or small horse-shoe erections of earth for cooking. Each person in the house has a sleeping cot and a spare one is also kept. Clothes and other things are kept in *jhāmpis* or round bamboo baskets. For sitting on there are *machnīs* or four-legged stools about a foot high with seats of grass rope, or *pīrīs*, little wooden seats only an inch or two from the ground. For lighting wicks are set afloat in little earthen saucers filled with oil.

Clothes.

94. 'What will the washerman do in a village where the people live naked,' is a Chhattīsgarhi proverb which aptly indicates that scantiness is the most prominent feature of the local apparel. A cloth round the loins, and this usually of meagre dimensions, constituted, until within the last few years, the full dress of a cultivator. Those who have progressed a stage throw a cloth loosely over one shoulder covering the chest, and assume an apology for a turban by wrapping another small rag carelessly round the head, leaving the crown generally bare as if this part of the person required special sunning and ventilation. Among women all the requirements of fashion are satisfied by one cloth from 8 to 12 yards long and about a yard wide, which envelopes the

person in one fold from the waist to below the knee, hanging somewhat loosely. It is tied at the waist and the remaining half is spread over the breast and drawn across the right shoulder, the end covering the head like a sheet and falling over the left shoulder. The simplicity of this solitary garment displays a graceful figure to advantage, especially on festival occasions when those who can afford it are arrayed in tasar silk.

Ornaments.

95. Women do not usually wear ornaments on the head. Their ears are bored both at the top for the insertion of a small ring and through the lobe for the *khinwān* or large ear-rings. Nose-rings have hitherto not been common; they vary in diameter from one to two inches according to the age of the wearer, and have small balls of gold, but not pearls like those of Marāthā women. Their other ornaments are of the same kind as elsewhere, but the lower classes have large anklets of brass on the legs weighing two or three pounds a piece. Men have a gold or silver bracelet, and often small ear-rings, while a silver waistband is perhaps a comfortable agriculturist's highest ambition. Cultivators and labourers commonly wear sandals known as *bhadai*, whose merit is that they do not hold water during the rains. The better classes have the *algā*, a shoe which resembles a slipper. Among several castes a pair of these shoes must always be given to the bride at a wedding.

Food.

96. The common practice is to eat three meals a day, rice and pulse at midday, rice and vegetables cooked with *ghī*, or clarified butter, in the evening, and rice-gruel in the morning before commencing work. This last is called *bāsi* and consists simply of the remains of the previous night's repast mixed with water and taken cold. Some men are said to get through three pounds of rice a day. Those castes which consume flesh and fish have a change of diet when they are able to afford it. Gonds and others of the lower classes eat field mice. Wheat is only eaten on festivals. Sometimes rice is pounded

and made into cakes, not unlike the oat-cakes of Scotland, and a similar method is adopted with the coarse-grained kodon. All castes use earthen vessels for cooking food, and while the meal is being prepared, no one must go into the cooking-room, except with newly-washed clothes on. If this rule is violated or if any child goes into the room by mistake the meal must be thrown away. The earthen pots are commonly broken at the Holi and on the occasion of an eclipse and new ones are obtained. The term *rengai roṭī* signifies food which is carried outside the *chaukā* or place where it is cooked, and castes which will eat *rengai roṭī* are considered to be inferior to castes which always take their food within the *chaukā*. If a Hindu says that the eating of *rengai roṭī* is not punishable within his caste, the fact indicates that its social position is not very high.

Customs regarding names.

97. Despicable names are frequently given to children to avoid illness or other misfortune especially when the parents have previously lost one or more other children. A woman expecting a child will sometimes go through the form of selling it to a neighbour for five or ten cowries. The child is then called Pachkaur or Daskaur. The idea is that the spirits who cause injury to children will not trouble to hurt one of so little value. It is sometimes also considered unlucky to expose a child to the view of a large number of persons, and consequently children may be secluded for the first years of their life, with considerable danger to their health. Children are often given nicknames on account of some peculiarity displayed in infancy which adhere to them in after-life. Such are Kanwā (blind), Bahirā (deaf), Khonvā (lame), Kariyā, Kāri (black), Bhurwā, Bhūri (fair), Photkahā (one who has a boil on his forehead), Chheungarihā (one who has six fingers). A child need not be actually dumb in order to be called so, but may merely be late in learning to speak, and the same with other peculiarities. It is not comparatively very uncommon for a baby to be born with six fingers, and the occurrence is considered to indicate some sin

on the part of the parents. The sixth finger is cut off and offered to the goddess Devī. A woman will not name her husband nor his elder brother, nor her father-in-law. She will not call the sons of her husband's elder brothers by their real names, but will have special names for them. A first-born son is commonly known as a Jeth Putra and his marriage may not be performed during the month of Jeth on this account. Among several castes, if a man meets somebody else with the same name as his own or one of his relatives he will call him by the name of the relation with the prefix of 'Sahnao' or 'same name.' Thus he will address any one with the same name as his father as 'Sahnao Dādā'; any one of the name of his brother-in-law as 'Sahnao Bhāto'; of his brother as 'Sahnao Bhaiyā'; and so on. This custom also obtains among women. Further it is considered inauspicious for a man to marry a woman who has the name of his mother, sister, aunt or any other of his near female relatives. All these superstitions are a kind of animism and arise from the belief that a name is a distinct entity having qualities of its own and being capable of exercising influence for good or evil on its owner and others. The villager is, in fact, very far from being inclined to agree with Juliet as to the insignificance of a name.

Caste titles.

98. Several castes have honorific titles which are used in addressing a person of the caste as a means of making an auspicious opening to conversation and putting him into a good humour. Marāthā Brāhmans and Marāthās are addressed as Rao Sāhib. Large moneylenders are spoken to as Dau, and goldsmiths as Potdār. Thākur, the ordinary title of Rājputs, is also applied to the barber caste, and to the Halbās, who are usually labourers. The Teli or oil-presser is addressed as Sao, and the Dhobi or washerman as Ujīr or Bareth. A Muhammadan tailor or barber has the honorific title of Khalīfa; other Darzis are often called Nāmdeo, after the name of a religious sect founded by a tailor and professed by many members of the caste. Chhīpi is considered a somewhat more complimentary name than Darzi.

A Ghasia or Sais is called Thanwār, that is, a man who is in charge of a *thān* or stable. The term Mandal is applied to a well-to-do tenant of any caste who has not less than four bullocks, and is a complimentary way of addressing him. A man of a low caste, when he is asking for some favour or excusing himself for a fault, puts a piece of grass in his mouth, which is as much as to say to the person he is addressing, I am your cow; he folds his cloth round his neck to show that his head is in his benefactor's power; and stands on one leg so as to adopt a position of extreme discomfort. A man of low caste who meets a Brāhman says, 'Pao-lāgan' or 'I fall at your feet'; and sometimes touches the Brāhman's foot with his hand and places it on his forehead. The Brāhman meeting another clasps his hand and says Salām; this greeting is called Namaskār. A Hindu meeting a Bairāgi says, 'Jai Sītarām', and the Bairāgi replies, 'Sītarām'; if he meets a Gosain he says, 'Namo Nārāyan' or 'I bow to Nārāyan'; and the Gosain replies, 'Nārāyan'. When a Kabīrpanthī meets his *gurū* or spiritual preceptor he falls down on his right side and says '*Bandhī chhor, pao lāgan*', which signifies 'Release your slave from the cares of the world'. A Satnāmi says, 'Satnām' or 'Sat Sāhib' to his *gurū;* and Satnāmis and Kabīrpanthīs meeting each other say, 'Satnām' and 'Bandagī', respectively. The ordinary mode of greeting between Hindus of equal position is 'Rām, Rām' or 'Jai Gopāl' or 'Sitarām.'

Pledges of friendship.

99. Sometimes two men or two women swear eternal friendship to each other, and in token of the fact they exchange pledges before a number of people. The pledge may consist of *tulsī* or basil leaves, known as Tulsi Dal; of rice cooked in Jagannāth's temple in Puri, known as Mahāprasād; of the flowers of the *keorā* tree, called Keorā Phūl; or of the water of melted hailstones, Kani Pān. Having done this they no longer address each other by their ordinary names, but by that of the article which is the pledge of their friendship. Mahāprasād and Keorā Phūl are the

pledges commonly used by men and Tulsī Dal, or Gangā Jal (Ganges water) by women. But all of them may be employed by either sex. Afterwards if they quarrel they cease addressing each other by the name of the pledge. Sometimes two women who have the same number of boy and girl children swear friendship with each other and in token of it each marks the forehead of the other with rice, turmeric and curds; they also call on a star to witness to their friendship and to punish them if they break it.

LEADING FAMILIES.

General notice.

100. Among the leading families of the District the ten zamīndārs of the eleven zamīndāris[1] take the first place. Six of them are Rāj-Gonds, the remaining four belonging to the Kawar, Binjhwār, Binjhia and Kshattriya castes. The last is a scion of the Patnā Mahārāja's family and holds the largest estate, Khariār, once included in the well-known 18 *garhjāts* of which 12 were transferred to the Central Provinces about 1862. To this group belonged two other large estates Bindrā-Nawāgarh and Phuljhar, both of which are owned by Gonds. Kauria, Suarmār, Bilaigarh-Katgi and Fingeshwar are other zamīndāris of considerable size containing between 80 and 155 villages. They are all owned by Gonds. The Binjhia estate of Bhatgaon contains 60 villages, the Binjhwār of Deori 37, and the Kawar of Narrā 16, this being the smallest. All these 8 zamīndāris were known as Kondwan in Sir Richard Jenkins' time, a name which we find as one of the subcastes of Baigās. It may be that these estates were much Baigā-ridden and were hence so called, but the probability is that it was a tract name now forgotten, within which the smaller estates were included.[2] Sir R. Jenkins

[1] Bilaigarh zamīndār holds both Bilaigarh and Katgi.

[2] Mr. Wills is of opinion that the name was given on a wrong analogy with Gondwan. The Sonākhān zamīndār had revolted and he had a large following of Khonds. They were the terror of the whole country side, and 'having no detailed knowledge, Jenkins naturally classed all these little zamīndāris as Kondwan.'

says that these zamīndāris 'seem to have been held of the 'Chhattīsgarh Rājās of the ancient Haihayavansī dynasty on 'the tenure of military service, which the Marāthās changed to 'a tribute.' Of the great and ancient line of the Haihayas, the present representatives are Udaisingh of Bargaon in Mahāsamund tahsīl and the mālguzār of Senduras in the Balodā Bazār tahsīl. Neither of them now owns more than seven villages. Next in importance come the Baniās, some of whom, for instance the Tāhutdār of Tarengā, hold very large landed property. The Tarengā Baniā owns no less than 145 villages and pretends to observe the rule of primogeniture like the zamīndārs. Brāhmans, Marāthās, Rājputs, Kurmīs, Telis, Gonds, Gosains and Chamārs are other castes who hold a large number of villages in this District.

Haihayavansī Rājput family.

101. The family of most ancient descent in the District is that of Udaisingh who is the representative of the Haihayavansī Rājput dynasty of Ratanpur. The Haihayavansīs ruled over Chhattīsgarh, prior to the Marāthā conquest, for about a thousand years. Udaisingh is a descendant of a branch of the family which established itself at Raipur and owed allegiance to the Ratanpur chieftain. On the ejection of the Raipur chieftain, Neorāj Singh, the Marāthā rulers granted him two villages free of revenue in addition to a money grant of one rupee for every village in the District. In lieu of the money grant a further grant was made in 1820 A.D. Raghunāthsingh, the son of Neorāj Singh, died childless and his widow Jumna Devi adopted her nephew Udaisingh, the present representative of the family. Jumna Devi is now dead. The grant by the Marāthās was recognised by the British Government, and five villages have been released in perpetuity. Udaisingh has also two mālguzāri villages. The adjoining zamindars give him presents when he goes to see them. Udaisingh is 60 years of age and has several children, the eldest son being Ratan Gopāl Singh. He is a Darbāri and is exempt under the Arms Act. He lives at

Bargaon in the Mahāsamund tahsil. In Senduras, a village in the Balodā Bazār tahsil, there is another family which claims descent from the Haihayavansī Rājās of the Ratanpur branch. That family has no *muāfis* and is in very straitened circumstances. They have a village or two under the ordinary mālguzāri rights.

The Marāthā families.

102. Rao Bahādur Rāghoba Mahādik of Rājim is the representative of a Marāthā family of considerable antiquity. His ancestors came to Nāgpur with the Marāthā invaders, and belonged to one of the seven classes of Marāthās who were considered of superior blood, intermarriage with members of the inferior classes being forbidden. Hanumant Rao the great-grandfather of the present representative accompanied Rājā Bimbāji, when the latter conquered Chhattīsgarh and established his kingdom at Ratanpur. Rājā Bimbāji married the sister of Hanumant Rao, and the latter was given a grant of 84 villages and settled at Rājim about 150 years ago. He exercised criminal powers and appears to have been recognised as a Senāpati, or general-in-chief, of Bimbāji Bhonsla's armies. Hanumant Rao's son incurred the displeasure of his liege in consequence of his taking in marriage a daughter of one of the inferior classes of Marāthās. In consequence of this, the grant was resumed and revenue assessed on the villages. The title of Rao Bahādur was conferred on Rāghoba Mahādik in 1892. He was very generous to his people in the famines of 1897 and 1900, and in the latter year was a charge officer. He is a Darbāri and Khās Mulākāti and is exempt under the Arms Act. He is also an Honorary Magistrate. He is 72 years of age and has a son Ganpat Rao, aged 20, who was educated at the Rājkumār College. His estate consisting of 20 villages was taken under the management of the Court of Wards in 1901. The estate is indebted to the extent of Rs. 12,750.

Rao Sāhib Bābu Rao Dāni represents an old and respectable Marāthā family. His great-grandfather Gangāji served

under Rājā Bimbāji of Ratanpur. His son Rāmchand Rao settled at Raipur where he was appointed Kamaishdār and given the surname of Dāni. He acquired 44 villages and held the salt monopoly. Ganpat Rao Dāni, the son of Rāmchand Rao and father of Rao Sāhib Bābu Rao, took service under the British Government and became an Extra Assistant Commissioner. The title of Rao Sāhib was conferred on Bābu Rao Dāni in 1901 in recognition of his services in the famines of 1897 and 1900. He is 39 years of age. He is a Darbāri and Khās Mulākāti and an Honorary Magistrate and is exempt under the Arms Act. The 44 villages acquired by Rāmchand Rao have been divided between Rao Sāhib Bābu Rao Dāni and his two uncles Kesho Rao and Narāyan Rao Dāni. The latter hold 11 villages each, 22 villages remaining in possession of Rao Sāhib Bābu Rao Dāni. The Kirdatt family is another Marāthā family of some standing, and owns a number of villages obtained by purchase during the Marāthā rule. The ancestor of the family, Sutwāji, had three sons, *viz.*, Amrit Rao, Gunāji and Mahadji, to whom six villages were granted revenue-free by Colonel Agnew in 1823 when the country was under British rule during the minority of Raghujī, the Marāthā Rājā. All but two of the six villages have since been resumed. Gunāji died childless and the family is now divided into three branches. Bāji Rao represents the eldest branch and owns 27 villages, 20 of which are in the Dhamtarī tahsīl and seven in the Drug District. He has a house in Dhamtarī but resides at Donar. He is 35 years of age and has no children but has a brother, Abhiman Rao. He is a Darbāri and is exempt under the Arms Act. Mahadji had two sons, *viz.*, Sirpat Rao, who is still living, and Bāpu Rao who died leaving two sons, Vithal Rao and Gulāb Rao. The two remaining revenue-free villages, Sonewāra and Sorum, are still held jointly by Sirpat Rao, Vithal Rao and Gulāb Rao. The remainder of Mahadji's estate has been divided between Sirpat Rao and his nephews. Sirpat Rao, representing the second branch, owns nine villages in the

Dhamtarī tahsīl and six villages in the Drug District. He is 75 years of age and has a son aged 25. He resides at Dhamtari. He is a Darbāri and Khās Mulākāti. Vithal Rao and Gulāb Rao, who form the third branch, own 15 villages. They reside at Mathrādih in the Dhamtarī tahsīl where their villages are situated. All three branches of the family are in a flourishing financial condition. The Jagtap family is another Marāthā family which owns 22 villages most of which have now been transferred from the Dhamtarī tahsīl to the Drug District. The present representatives are Nathuji and Gujibā who have divided the estate, each owning eight and a half villages. Their grand-father's brother was sent to the Rājā of Kānker on a high appointment by the Rājā of Nāgpur. Nathuji is a public spirited man. He is a member of the District Council and of the Dhamtarī municipality, and is also a Darbāri.

The Brāhman families.

103. The Brāhman family of Sheo Datt Misra who owns the Kasdol estate of 32 villages in the Balodā Bazār tahsīl is of some standing. Nihāl Misra, the ancestor of Sheo Datt, married the daughter of the Dīwān of the Rājā of Ratanpur about 200 years ago and five villages were given to him as the bride's dowry. Other villages were purchased subsequently by Deo Nāth who was the great-grandson of Nihāl Misra. The family is now divided into two branches; Sheo Datt, the representative of the elder branch, owns 17 villages, and Hemrām his cousin, owns 15 villages. Sheo Datt is about 35 years of age and was educated at the High School, Raipur. He is exempt under the Arms Act.

The Baniā families.

104. The Lawan family of Agarwāl Baniās owns an estate of 151 villages, nearly all of which are in the Balodā Bazār tahsīl. The ancestor of the family, Jagat Singh, was the Dīwān of Khairāgarh and amassed a considerable fortune. His son acquired the villages on payment of *nazrānā*, from the Marāthā rulers about 100 years ago. Inferior proprietary right was granted in 84 of the villages, the family being the superior proprietors. There are

six branches of the family. Kanhayālāl, who is 40 years of age, represents the eldest branch. He resides at Nanakathi in the Drug District. The other five branches are represented by Gulāb Singh, Gopāl Singh, Rāmchand, Pyārelāl and Gumān Singh. They are all involved in debt. The Agarwāl Baniā family of Tarengā which owns the title of *tāhutdār* is of some standing. The ancestor of the family, Jagdeo Sao, came from Agra and originally settled in the Mandlā District. From there he migrated to Raipur where he practised money-lending. The Tarengā estate together with the title of *tāhutdār* was conferred on him about 150 years ago by the Marāthā ruler of the time. Of the 145 villages comprising the estate, only 13 villages were then inhabited. Seventeen of the villages have been granted to younger branches of the family. The present head of the family Kalyān Singh is 30 years of age and lives jointly with his two uncles Sundarlāl and Rāmeshwar Nāth. These three members are Darbāris and Kalyān Singh is also a Khās Mulākāti and exempt under the Arms Act. He lives at Tarengā. The estate is heavily mortgaged with Rājā Gokuldās who has obtained a decree for Rs. 2,12,000. Rāmdās Dāni is the representative of an old respectable Baniā family. His ancestor Gadhi Sao came from the United Provinces and settled in Raipur 350 years ago. Pilao Sao his grandson was given the monopoly of miscellaneous income by the Marāthā rulers, for which he paid a yearly sum of Rs. 1,75,000. Bisrām Dāni the son of Pīla Sao was appointed Kamaishdār of Raipur, which office was also held by his son Srikishan Dāni. When the country came under British rule the latter was awarded a pension of Rs. 60 per month, but this was afterwards withdrawn. Rāmdās Dāni is the eldest son of Srikishan Dāni and is 47 years of age. He is a Darbāri. The family is well-to-do but owns only four villages. Gangārām Sao, an Agarwāl Baniā of Arang, is a mālguzār of 14 villages and much respected by the people. He is a Darbāri and an Honorary Magistrate. He is 42 years of age. Rām-saran Lāl, whose ancestor constructed the Dudhādhāri temple

at Raipur, is a mālguzār of 13 villages. His father Sarjūprasād was awarded the Kaisar-i-Hind Medal. Rāmsaran Lāl is 46 year of age. Arjun Sao of Arang owns about 20 villages and 50 more are mortgaged to him with condition of foreclosure. He has acquired these in loan transactions. Rāmratan Agarwāl Baniā of Raipur has 50 villages of which 28 are in the Mahāsamund tahsīl. He is called *tāhutdār* of Sirpur. He obtained his villages at Mr. Hewitt's settlement. Dīnanāth Sao, Agarwāl Baniā of Raipur, owns 8 or 10 villages. He is very charitable and rich. He built the Mahādeo ghāt on the Khārun river where a small fair is held.

Gosains and Bairāgis.

105. The leading Gosain family in the District is that of Dharampuri. This family was formerly *Nihang* and the succession passed to the leading member of an *Akhāra* established by Bichipuri in the time of the Marāthās. Bichipuri boasted of the title of Mahant and exercised authority over other Gosains. He amassed a considerable fortune, took to moneylending and obtained a number of villages in lieu of debts. It is said that he kept a force of 500 Nāgas or disciples on behalf of the Rājā of Nāgpur and when the neighbouring chiefs and zamīndārs did not pay their *takolī* he went and collected it by force. He was succeeded by Rikhrājpuri, and Rikhrājpuri by Bhawanpuri. After the latter's death the estate passed to the present holder Dharampuri who was Bhawanpuri's disciple. The *Akhāra* has disappeared and Dharampuri has married and has a large family to whom he is expected to leave the estate. He is now 66 years of age. Dharampuri is well-to-do and holds 40 villages. He is a Darbāri. Bajrangdās Mahant of Raipur is a Bairāgi. He owns about 30 villages mostly *muāfi* for the maintenance of the Dudhādhāri temple at Raipur. He had once a lakh of *khandīs* of grain in store.

CHAPTER IV.

AGRICULTURE.

SOILS.

Soils. Difficulty of classification.

106. The proper classification of soils and positions in Chhattisgarh is still a question about which great doubts exist. The people themselves use terms very loosely, and conclusions drawn from the consistent statements of tenants in one part of the District are quite likely to be upset by a different use of the same terminology in another part of the District. The greatest difficulty lies in the proper terminology for rice fields, and the list given below only purports to show that in use in former settlements, and that in use at present. The question has by no means reached finality, nor can this be hoped for till far more accurate knowledge is obtained as to the geological strata of the District and the chemical qualities of its soils.

System of soil classification adopted.

107. The soils of the Raipur District are as follows:—

Kanhār—a black or brown soil.

Dorsā—a red soil, half *kanhār* and half *matāsi*.

Matāsi—a light yellow soil.

Bhāta—a very light soil containing many small stones.

Pāl kachhār—a rich brown silt on banks.

Patpar kachhār—a very sandy silt.

Kāp—a very rich white silt found in the backwaters of the Mahānadi.

In the Sihāwa pargana in the south of the Dhamtarī tahsīl the geological formation is gneiss as compared to the sandstone and laterite of the rest of the country, and the soils are entirely different. They have been classed as *kanhār*, etc., for settlement purposes, but at present practically nothing is known about them, owing to the remoteness of the tract. It can be said safely, however, that they are far richer than

any soils in the open country. As regards the soils of the open tract:—*kanhār* is a black soil, similar in appearance and character to the *kābar* of the Jubbulpore Division, but rarely equal to that found in Mandlā. It usually contains a large number of lime-stones, when it is called *ghurri kanhār*. It is by no means always black, and the lighter varieties are sometimes called *magarguha*. A reddish variety is also found occasionally near Simgā. This soil cracks in the hot weather and makes very bad country for riding. From an agricultural point of view *kanhār* is the best soil in the District for wheat, but it is also fairly good rice soil unless there is too much rain, and it bears far better *uterā*[1] crops than any other soil. Apparently the people consider that it pays better to grow rice and double-crop it with the minor crops such as linseed or mūng, than to grow wheat, for the open country of Dhamtarī which is practically all *kanhār* is one stretch of double-cropped rice-fields. In the other tahsīls there is not much *kanhār* except in the hollows, the lie of the land being much more undulating. *Dorsā* is a mixture of *kanhār* and *matāsi* and is probably the best soil for rice, being less liable to waterlogging than *kanhār* and less liable to drought than *matāsi*. In colour it is usually reddish. In former settlements it was found necessary to class *ghurri kanhār* as *dorsā* in order to differentiate between the different qualities of *kanhār* frequently found in one village. This is especially the case in Dhamtarī. The result is that old crop experiments are not of much value for comparison of the merits of *kanhār* and *dorsā*. For wheat *dorsā* is not much good, as the people do not manure their wheat fields, nor does it give anything like such fine second crops as *kanhār*. *Matāsi* is a yellow soil of which there are many varieties. Usually it consists of only the finer particles of *bhāta* which have been washed down from the ridges, and held up by the rice embankments. This soil after years of manuring and cultivation gives

1. *Rabi* crops broadcasted in the slush of the rice-fields whilst the rice is standing.

very good rice crops, and takes a yellowish colour quite distinct from the red *bhāta* from which it is derived. There is another *matāsi* which consists of light yellow clay, and which is a first-class rice soil, almost as good as *dorsā*. This is occasionally known as *dudhia matāsi*. Lastly, there is the sandy *matāsi* found near the sandstone hills, which gives very fine rice crops when there is good rainfall. This soil usually occurs close to the jungle, and much of its fertility is due to the drainage from the leaf strewn hill-sides.

Dr. Leather's analysis of soils is given below :—

	Matāsi.	Dorsā.	Kanhār.
Insoluble silicates and sand ...	87·41	74·68	69·73
Ferric oxide	4·12	6·71	7·64
Alumina	4·78	11·43	13·83
Lime	0·28	0·85	1·05
Magnesia	0·30	0·81	0·75
Potash	0·43	0·86	0·79
Soda	0·13	0·20	0·25
Phosphoric acid	0·02	0·02	0·02
Sulphuric acid...	Very little.		
Carbonic acid	0·13	0·09	0·08
Organic matter and combined water	2·40	4·35	5·86
	100·00	100·00	100·00
Total Nitrogen	·053	·041	·036
Available phosphoric acid ...	·001	·001	·001
" " potash...	·010	·011	·012
Equivalent to calcium carbonate	·30	·20	·14

Bhāta is the poorest soil in the District, unless one is to call the sand deposited by the Mahānadi a soil. It is red and full of red stones, and has no consistency. It can grow kodon or til every second or third year, and if very heavily manured, *san*. At one time a good deal of *bhāta* was put under rice, but, fortunately, these fields have for the most part been abandoned.

Pāl kachhār and *patpar kachhār* are silts found on the banks of the rivers. *Pāl kachhār* is a rich brown silt consisting of the finer particles of soil washed down the nullahs, and is very fertile. It is mostly used for garden crops. *Patpar kachhār* is mainly sand, and is also chiefly used for garden crops, but requires a great deal of irrigation. Mixtures of the two occur, which are most puzzling to classify. Nor can one altogether omit to mention the white silt found occasionally in the backwaters of the Mahānadi. This has been washed down from the Sihāwa hills and yields splendid crops of rice (sometimes as much as 4000 lbs. per acre of broadcasted rice), and will also yield a bumper crop of wheat when reploughed. The people in Dhamtarī call it *kāp*. Besides the above mentioned soils there are the mixed soils—*dorsā-kanhār, dorsā-matāsi* and *bhāta*.

Local terms for defects in soils.

108. Some of the local terms which are applied to rice soils are given as follows :—

Chaprahā—is a term applied to soil which is supposed to contain salt, and which is defective for that reason.

Lapkahā—is a term applied to soil which cakes very hard after the rain. Much of the land over which the Mahānadi floods is called *lapkahā*, and certainly the rice outturn is inferior to that of similar soils not so flooded.

Garanhā.—The exact meaning of this term is not known, but it is applied to *kanhār* and *dorsā* of much looser texture than usual and the crops are inferior. The tenants deny that it means waterlogged, as was once held. It perhaps means 'exhausted'.

Khasarri—properly speckled; is applied to soil which is speckled with either sand or *muram*.

Darri—means stony.

Kudhri—means sandy.

Soil classing by positions of fields.

109. In rice-fields the position of the land is almost as important as the soil class. The position classes used in settlement work in Raipur used to be :—

Rice Positions.

Baherā.—Hollow land, receiving drainage from three sides: the *jhilān* of the northern Districts.

Gabhār.—Flat land.

Darhā.—Sloping land.

Tangār.—Land on a steep slope.

Gaurāsa.—Land near the village to which people resorted for purposes of nature.

Rasanhā.—Land to which the village drainage reached.

Abpāshi.—Irrigated land.

Of these terms *darhā* does not belong to the dialect spoken in the Raipur District, nor does it belong to Hindī proper; it is said to have been invented by Rai Bahādur Purshottam Dās, who settled the Bilāspur District (1888-1889); but he is dead, and there is no longer any hope of explaining its origin unless the Settlement Officer of Bilāspur should come across it. It has now been abandoned for the Raipur District.

Tangār it appears was wrongly interpreted. It really means any sloping land. An equivalent term in common use is *orkahā* and this has been substituted for *darhā* and *tangār*, all sloping land being now brought into one class.

The *gaurāsa* class has also been abolished as it was agreed that the advantages it received were not worth a special factor.

The other terms explain themselves, but it may be worth while to add that the villagers frequently use *bhāta* as a position class to imply high-lying land.

Non-rice Land.

Formerly a distinction was made between land which had grown wheat, and land which had not, but as Raipur is not a wheat-growing District, it was found that this differentiated most unfairly against the enterprising cultivators who were taking to wheat. Now the only distinctions made are between land capable of growing wheat such as *kanhār* and *dorsā* and land incapable of growing wheat such as *bhāta* and *matāsi.*

The former are called *māmuli* (the local name is *bharri*), and the latter are called *tikrās*. A further distinction is made in the better soils, land cut up by ravines being classed as *bharkelā*.

Distribution of soils through the District.

110. As regards the distribution of these soils over the District, exclusive of the Sihāwa *ilāka*, the southern portion of the country consists almost entirely of *kanhār*, and is also flat, but from a few miles north of Kurud station on the Dhamtarī line, the country becomes more and more undulating, *kanhār* being only found in the hollows, and for a few miles from the banks of the main rivers. The ridges usually consist of the poorest *bhāta*, gradually improving through *matāsi* to *dorsā* or *kanhār* in the valleys. The poorest country lies between the Jamunia and Khorsi Nālas in the Balodā Bazār tahsīl and in the centre of the Raipur tahsīl. Between the Jamunia and the Seonāth and the Khorsi and the Mahānadi the soil is fairly good, though not so rich as in Dhamtarī.

STATISTICS OF CULTIVATION.

Statistics of cultivation.

111. The village area of the District is as stated below in acres.

Occupied.		Unoccupied.	Total.
Khālsa ...	...1,568,869	715,891	2,284,760
Zamīndāri	... 802,362	845,399	1,647,761
Total	...2,371,231	1,561,290	3,932,521

Of this occupied area in the *khālsa* only a small fraction is likely to be ever brought under the plough. In the open country the grazing grounds are already insufficient and the

land left is mainly of the poorest quality, though there are villages in which the best soil has been set apart either for grazing or the growth of thatchinggrass. In the jungly villages the soil fit for cultivation has already been cleared in most cases, and the balance consists of rocky or at any rate very poor soil. There are, however, several large and fertile villages which are lying waste owing either to the tyranny of the mālguzār or the pressure of *begār*. Still, on the whole, it is doubtful if there will be a large or even considerable expansion of the occupied area in future. The great expansion took place during the early years of the British rule, as the following figures will show :—

	Occupied area, Khālsa.	Net-cropped area, Khālsa.	Percentage of occupied area, Khālsa.	Double cropped, Khālsa.	Total cropped, Khālsa.
Mr. Hewitt's settlement (1862-68)	979,160	940,438	96	57,221	997,659
Mr. Carey's settlement (1884-91)	1,424,362	1,309,190	92	193,090	1,502,280
1906-07	1,527,078	1,335,147	87	375,900	1,711,047

In the first two settlements the tenants concealed the possession of their *tikrās* in the high-lying portion of the District but in the Raipur tahsīl, where rice is much less *the* crop, there is now a large area of unembanked land lying fallow as a result of the poor seasons of 1897, 1900 and 1902. Even with this extra area the fallow area is still insignificant, for nearly all the soil of the District will stand cropping every year, and the rice fields are never allowed to lie fallow, except for want of seed.

Nearly all the black soil rice fields are double-cropped by the system called *uterā*, which is described in para. 120. The

increase of double-cropping is the only sign of intensive cultivation, but it is to be hoped that soon the people will take to transplanting rice as well.

Incidence of population on the cropped and occupied areas in the *khālsa*.

112. As regards the proportion of population to the cropped and occupied area, we are met by the difficulty that the last census was in 1901, just after the famines. The population of the Raipur *khālsa* was then 755,829, and the question arises as to what increase has taken place since. Between the first census in 1866 to that of 1881 the rate of increase was 2 per cent. per annum; but from 1881 to 1891 it fell to a little over 1 per cent., there being less scope for the expansion of cultivation, and the impetus given by the restoration of order and good Government having died away. The normal rate of increase would be about 1 per cent. per annum, but we have to allow for the return of a considerable number of persons who emigrated during the famine period. To allow for an increase of 10 per cent. in the last seven years would probably, be safe, and the population would therefore be at present about 831,500. There are then 1·82 acres of occupied land and 2·06 acres of cropped land to each person in the *khālsa*.

Incidence of population on the cropped and occupied areas in the zamīndāris.

113. In the zamīndāris we have no figures for past years, nor is it known how far the enormous areas of waste land are fit for cultivation. At present more than half the village areas are unoccupied. The pressure of population, allowing for the same increase as in the *khālsa* on the census figures of 1901, is as follows :—

Population.	Occupied area.	Total cropped area.
510,000	802,362	665,556
Acres per individual.	1·57	1·30

There would appear to be a greater pressure of population on the soil in the zamīndāris than in the *khālsa*, but it must be remembered that the population of the zamīndāris consists largely of forest tribes, who not only have a very low standard of comfort, but who live largely by hunting and on forest produce.

CROPS.

Rice. Method of cultivation.

114. By far the most important crop of the District is rice, which in 1906-07 covered 1,289,223 acres or 66 per cent. of the net cropped area. Except for a small area in the zamīndāris the whole of this rice is sown broadcast, and is subsequently subjected to the process called *biāsi*. The land is ploughed once before sowing. The seed is broadcasted at the rate of about 100 lbs. per acre. When the plants are about one foot high, the land is ploughed which uproots many of the plants and covers some with mud. This process is frequently spoken of as a thinning process, the theory being that the broadcasted rice grows up so close that the plants would kill each other out if some of them were not deliberately destroyed; and it is certainly true that a large proportion (perhaps even 25 per cent.) of the plants are so destroyed. But it is more likely a combination of an inferior method of transplanting with a weeding operation. For along with the rice plants, all the grass and weeds are also uprooted, and are easily removed as they lie floating. Five or six days later the plot is levelled by means of the *kopar* which flattens all the surviving plants in the mud. In five or six days more weeding operations are commenced; two or three weedings at intervals of about a fortnight are generally necessary. Another method of cultivation is by the *lehī* or *kūrah* method when the seed is steeped before sowing so as to hasten germination. This method is adopted when sowing has been delayed owing to heavy and continuous rains. The artificially germinated seed is sown broadcast as in the case of *biāsi* and the plants are thinned out by means of the plough when nine inches or a foot high. To get the



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THINNING OUT THE SEEDLINGS IN A BROADCASTED (BIASI) FIELD.

best out of the soil, it is advisable to plough it as frequently as possible during the cold and hot weather. This was rarely done in the old days, but since the famines the people have become much wiser, and no one who has any cattle wastes a chance of ploughing up some of his land, should enough rain fall between December and June. Formerly too, but little trouble was taken to keep the rice banks in repair, but now the tenants are busy at this work during the whole of the open season.

Attempts at improvement; objections raised to these attempts.

115. Buffaloes are mostly used for rice cultivation, because they are stronger than bullocks and take kindly to wet work of this kind. In Chhattisgarh no nose strings are used for working cattle, but by a dexterous use of the goad, and cries of *ar-r-r-r-hra-ha-ha-ha*, etc., (which to the uninitiated are meaningless enough), the ploughman manipulates his animals with considerable skill within the small area circumscribed by the bunds of the rice plots. Frequent futile attempts have been made to introduce transplantation. The work was taken up seriously two years ago by the Agricultural Department. That Department has now demonstrated the method of transplantation all over this Division and so impressed have the cultivators been by the practical results obtained on the demonstration farms established in their midst that they are this year (1909) transplanting some thousands of acres where the method was unknown before. As practised in the Raipur Farm transplanting is carried out as follows:—High-lying plots, where water does not collect, are selected as seed-beds, the whole rice area being divided up into 1/10th acre plots which are embanked with bunds 1½ feet high. The bunds were constructed five years ago, and have so far required very little repairs. The area of the plots selected for seed-beds is 1/10th that of the area to be transplanted. The seed-beds are ploughed by the country plough, soon after the removal of the previous year's crop, when the soil is moist after the winter showers. The plots are then twice harrowed in April or May, manured with cattle dung at

the rate of about 5 tons to the acre in June, and again harrowed after the first shower of the rains. Seed is broadcasted at the rate of 200 lbs. per acre. The seed may be sown before the outbreak of the rains if the land is sufficiently free from weeds. The seedlings are ready in from three to four weeks, the time depending largely on the quantity and quality of the manure used. The plots to which the seedlings are to be transplanted are ploughed once in the dry weather. In the beginning of the rains when the soil is sufficiently saturated with moisture, the plots are again ploughed and cross-ploughed by the country plough, and finally puddled by means of the *datāri*, *i.e.*, a 6-foot beam fitted with harrow teeth. If the field is uneven, mud is dragged down from the higher to the lower ground by means of the same implement turned upside down, and then called a *kopar* or *mai*.

When the soil of the plot has all been reduced to a creamy consistency of wet mud, the plot is considered ready for transplanting. The seedlings, which are, when ready for transplantation, about one foot high, are uprooted, the worker resting on one knee in the muddy water while doing so. Each handful is tied into a small bundle and placed on a *khirri* or sledge, which is dragged to the plots in which the seedlings are to be transplanted. The *khirri* is so shaped as to run easily over the rice bunds.

The bundles are scattered equally over the plot to be transplanted, so as to be within easy reach of the labourers as they move backwards. The root and lower part of the stem of each seedling is pushed into the soft mud to a depth of one or two inches and at distances of six or nine inches apart. The plants take root in a week at the end of which time blanks are filled up. By planting only one seedling to the hole the seed rate is about 20 lbs. per acre. At this rate the seed-bed will suffice to transplant ten times its own area. In some Districts where transplanting is widely practised, the seedlings are planted out in bunches containing from two to five plants, and the seed rate per acre is about 80 lbs. One seedling per hole is the standard



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TRANSPLANTING AS PRACTISED IN THE RAIPUR FARM.

adopted both on the Experimental and Demonstration Farms. One woman can transplant 1/10th acre in one day of ten hours when seedlings are brought to her. In most parts of Bhandāra and Bālāghāt the method of transplanting is different, the bunches of seedlings being simply thrown into the mud while the worker moves backward. The time spent in pushing the seedlings into the mud is thus saved, and the work is done much faster. This method, however, is open to objection. The seedlings not being fixed in the mud, it sometimes happens that they are washed away by heavy rain before they have time to take root. A long break in the rains just after transplanting may prove equally injurious, many of the young plants being killed by the drought before they have time to take firm root. The method now being introduced into Chhattisgarh is open to neither of these objections, and is practised by the very best rice-growers in the best rice Districts. It requires more time, but reduces to a minimum the risk of injury to the young seedlings from too much or too little water.

On the Raipur Farm the different methods of rice cultivation are being tested in series A and B of the Experimental programme, A being irrigated and B unirrigated. Both series of plots are uniformly manured with cattle-dung at the rate of 20 lbs. of nitrogen per acre; the soil of the two series is *matāsi*. The plots are each one-tenth of an acre in area. The paddy grown is *parewā*, a medium variety. The results obtained are given in the statement on the following page :—

Transplanting without irrigation has increased the value of the yield by Rs. 17-12 per acre. Irrigation alone has raised the value of the yield by Rs. 10-6, even with *biāsi*. When transplanting and irrigation are carried out together, the monetary value of the increase when compared with the Chhattisgarh method of *biāsi* sowing without irrigation is Rs. 24-6 per acre.

The conclusions in brief to be drawn from these results as far as they apply to Chhattisgarh are : (1) that transplanting is a most profitable method even without irrigation where

Plot.	Unirrigated :—Outturn per acre in lbs.												Average value of outturn.	Cost of cultivation, manure, &c.	Average profit, due to each method.
	1904-05.			1905-06.			1906-07.			1907-08.					
	Grain.	Straw.	Value.	Grain.	Straw.	Value.	Grain.	Straw.	Value.	Grain.	Straw.	Value.			
			Rs.			Rs.			Rs.			Rs.	Rs. a.	Rs. a.	Rs a.
I. Transplanted ...	1,940	1,440	49	1,630	1,050	48	1,840	1,340	41	1,080	1,130	46	46 0	8 14	37 2
II. Biāsi	1,450	1,000	36	430	340	13	1,600	1,240	39	710	780	30	29 8	10 2	19 6
III. Lehi	930	1,010	24	470	410	14	790	570	19	270	280	11	17 0	10 7	6 9

Plot.	Irrigated :—Outturn per acre in lbs.												Average, value of outturn.	Cost of cultivation, manure, and irrigation.	Average profit, due to each method
	1904-05.			1905-06.			1906-07.			1907-08.					
	Grain.	Straw.	Value.	Grain.	Straw.	Value.	Grain.	Straw.	Value.	Grain.	Straw.	Value.			
			Rs.			Rs.			Rs.			Rs.	Rs. a.	Rs. a.	Rs. a.
I. Transplanted ..	2,000	1,560	47	1,940	1,220	54	1,940	1,430	47	1,550	1,480	66	53 8	10 12	43 12
II. Biāsi	1,670	1,070	40	1,610	1,160	49	1,240	1,150	30	1,140	1,120	48	41 12	12 0	29 12
III. Lehi	770	1,270	22	1,120	860	34	730	690	17	980	970	41	28 8	12 5	16 3

medium paddy is grown ; (2) if the Chhattisgarhi will but irrigate his *biāsi* paddy, he can increase the value of his crop by over Rs. 10-6 per acre ; and (3) by adopting transplanting with irrigation, he can increase his profits by Rs. 24-6 per acre.

The objections raised against transplanting by Chhattisgarhi cultivators are :—

(1) that there is not sufficient irrigation,

(2) that the soil is not good enough,

(3) that it is impossible owing to the scattered nature of their holdings which has resulted from the old custom of *lākhabāta*.

As regards (1) there is something in this, nor is there much chance of the extension of irrigation except by Government agency. For though there are plenty of excellent sites for irrigation works, these will not benefit the village in which they are situated. Fortunately, a scheme has already gone up to the Secretary of State to utilize the surplus water of the Mahānadi to irrigate nearly the whole of the Raipur and Balodā Bazār tahsils.

Objection (2) is utterly futile.

The third objection has something in it, and to understand the internal economy of a Raipur village it is necessary to know something about *lākhabāta*. It seems almost certain that the old Raipur village communities were practically communes in which every body had an equal right to a share in the land upto his cultivating capacity. The villages are of large size and except in Dhamtarī contain most varieties of soil. Different seasons are favourable to different soils and so the tenants wanted each to have a portion of every soil, and the land was divided up accordingly. But in those days there were large areas of waste which were broken up by enterprising cultivators, and then the other villagers demanded a share in this newly broken land and there was another redistribution, frequently not only of the new land, but of the whole village area. Or again new settlers might arrive, a very useful adjunct in the days when the Kamaishdārs or Marāthā pargana officers were forcing

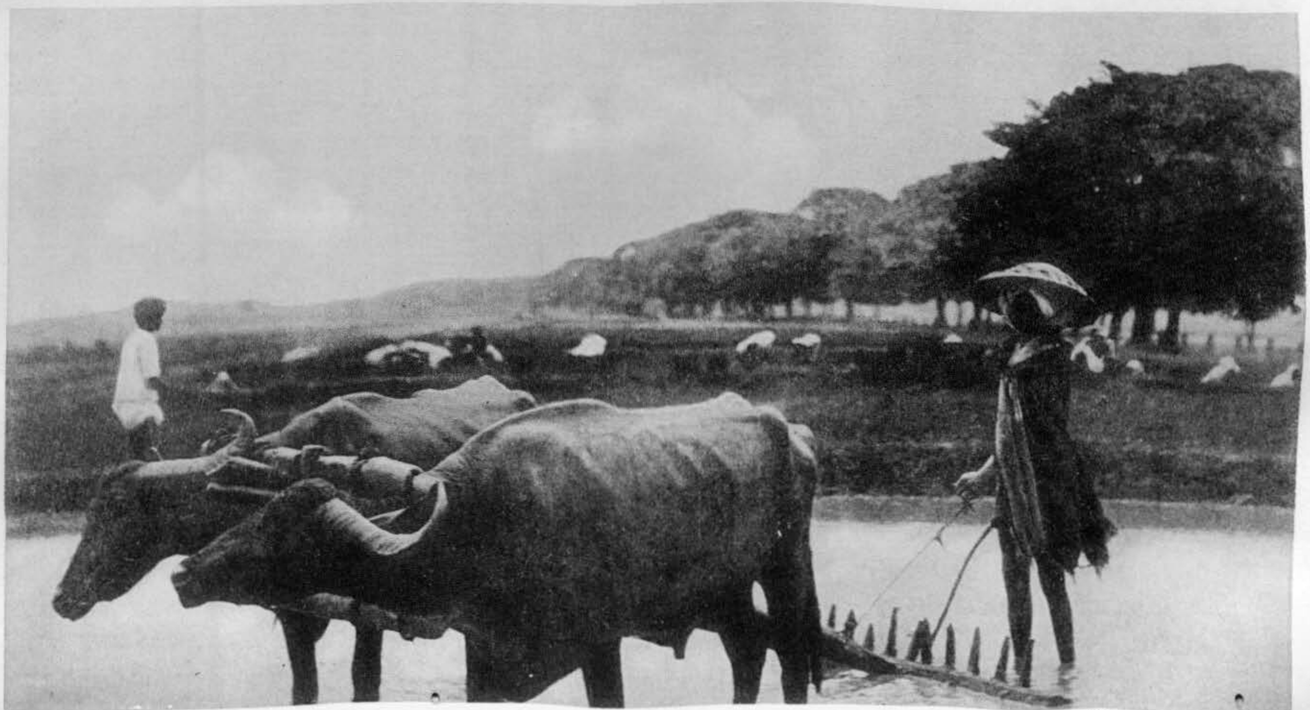
up the revenue every season, and these had to have their share in each part of the village and so there was a redistribution. The result of all this was that the Raipur villages were cut up into numbers of minute fields, of which a large tenant may have as many as 200. There is one village in Raipur which contains nearly 10,000 fields. The people say that they cannot manage to get about all their fields to transplant rice. Still they manage to do *biāsi* and weeding, and it is not very obvious why they should not do transplanting instead. At one time an attempt was made to get these holdings consolidated, but practically all that happened was that some of the stronger mālguzārs seized all the best land in the villages, giving inferior land in exchange; so that *chakbandi* (the local name for consolidation of holdings) stinks in the nostrils of the Raipur tenantry. Again such a long time has passed since the last *lākhabāta*, that they have acquired a sentimental attachment to the fields in which they and their fathers have worked.

Class of rice sown.

116. Of the classes of rice sown there are three: *harunā*, *ardhanā* and *mai*. The first is early rice sown on high-lying ground which is reaped at the end of October. The second is intermediate rice, reaped early in November and the last is late rice reaped up to the beginning of December. The kinds of rice are legion, but they are all of inferior quality, for the best rice sown in the District is *gurmatia*, which only ranks as a second-class rice in Bhandāra. The outturn of rice is reckoned at 900 lbs. per acre, but now that the high-lying *bhāta* fields have been abandoned, 1,000 lbs. is probably nearer the mark. The seed sown varies according to the soil from about 90 lbs. in *matāsi* to about 110 lbs. in *kanhār*.

Kodon.

117. After rice the next most important autumn crop is kodon (*Paspalum scrobiculatum*). Kodon is divided into *harunā* and *mai*. The *harunā* kodon is sown on the *bhāta* and *matāsi* ridges, and the *mai* kodon is sown with *rāhar* as a resting crop for the *rabi* land. Very little seed is required, about 13 lbs. per



Bemrose, Collo., Derby.

LEVELLING WITH THE *KOPAR*.

acre, but the yield is frequently enormous, up to 50-fold or more, even on poor soils.

118. *Rāhar* also called *arhar* or tūr is usually sown along with the *mai* kodon. This also is divided into late and early varieties. But little seed is sown, and the crop is almost invariably seriously damaged by caterpillars.

Rāhar.

119. Til (*Sesamum indicum*) is an important crop in the wilder Zamindaris. It requires but little rain and has occasionally saved the situation when the short rainfall had made the position in the open country look very serious, notably, in 1902-03.

Til.

120. Of the *rabi* crops, linseed is by far the most important. It covers 9 per cent. of the total cropped area, but of this 92,470 acres or 30 per cent. of the total area under the crop are sown as *uterā*. *Botā* linseed, or linseed sown in prepared ground, covers 2,19,525 acres or 11 per cent. of the net cropped area of the District. A word is necessary to describe this system of *uterā*. In black soil rice fields, the Raipur tenants broadcast the seed of minor *rabi* crops such as linseed, urad, mūng, lākh and peas into the slush whilst the rice is still standing. When the rice is cut the *rabi* crops spring up, and if the season is favourable, give a fair outturn, considering the system of cultivation and the fact that the young plants are trampled down when the rice is being cut, should the rice harvest be at all late. Owing to the habit of the people of cutting their *rabi* crops long before they are ripe, there are no satisfactory data for estimating the outturn, but Mr. Carey estimated it at 100 lbs. per acre. In good black soil fields it is probably more, quite 200 lbs. and sometimes 250 lbs. per acre; but much linseed is also sown as *uterā* in *dorsā* fields in which the outturn is far less. *Botā* linseed should yield about 300 lbs. per acre, but it varies in outturn nearly as much as kodon. Urad and mūng are mainly sown only in good *kanhār* fields

Linseed, urad, mūng and *uterā* sowings.

as *uterā*, and so their outturn is greater than that of linseed, but by how much cannot yet be safely said.

121. Wheat is not a very popular crop in this District, covering only 45,797 acres, or 2 per cent. of the net cropped area. There was a great wheat boom in the early nineties, but according to local tradition there was severe rust in 1894, 1895 and 1896, and after that wheat almost disappeared over large areas. Its cultivation is reviving again, but only a few tenants are energetic enough to plough their land sufficiently often to obtain a fine enough tilth for a really good crop. Nor is rust all that the tenant has to fear. If the winter rains do not fall, the white ants destroy large quantities, perhaps as much as 15 per cent. of the plants, being able to work freely in the dry soil. It is hoped to re-introduce wheat cultivation on a large scale when the Mahānadi canal is opened, and there is no doubt that irrigation would effect a large saving in the crop if only by preventing the attacks of the white ants. The amount of wheat sown per acre is about 120 lbs., and the average outturn is about 600 lbs.

Wheat.

122. Manure is not much used in the Raipur District for the following reasons:—There being little or no jungle in the open country, the whole of the cattle dung is carefully collected for fuel, and the people are too backward to go in for manufactured manures. But what little manure they have, they store in pits outside the village. This consists of the ashes of cowdung fires and the refuse from their houses. Just before the rains they carry it out to their ricefields and spread it about in little heaps. When the rain comes it is ploughed into the soil. Besides this household refuse, in Dhamtarī there is a weed called the *kutwā* which grows in the black soil fields. This the tenants gather in the hot weather, and burn the dry stalks, afterwards ploughing the ashes into the ground. This is said to be a good manure. In the jungly tracts, where there is plenty of fuel, cowdung is used for manure. But it is typical

Manuring.

of the Chhattisgarhi that the huge heaps of cattle-dung which accumulate at the *daihāns*, or grazing stations in the Government forest, are never removed, nor does any one show the smallest desire to make use of them, though they are quite accessible from the open country, and the Deputy Conservator of Forests expressed his willingness to let anyone remove them who wished. Except for the minute area under gardens and sugarcane, the only land which receives any manure is the rice land.

Agricultural implements.

123. The following agricultural implements are used in this District:—The plough, locally called *nāgar*, is a simple but essential instrument used for preparing land. It is similar to, but lighter, than that used in other Districts. After the land has been ploughed, it is harrowed with an instrument locally called *bakhar*. This also is lighter than that used elsewhere. After the sowing of *dhān*, the ground is levelled with an instrument called *kopar*. It is a log of wood drawn by two bullocks. It is also used after the thinning operation of *dhān* plants is completed.

The ploughman keeps a stick locally called *tutāri*. It is pointed at one end with an iron nail which is used for driving bullocks, while in the other end there is a sharp iron which is used for cleaning the irons of the plough and the harrow from mud.

Plough and harrow are used for the fields of all crops, but the latter is used by superior tenants.

Datāri is an instrument used for pulverising the soil and thinning plants in the fields of late ripening kodon (*mai* kodon). It is used 1½ months after the crop has been sown. It is a log of wood with 13 wooden nails called *datua* (tooth) driven in it in one row.

Wheat and gram are sown through a wooden cup attached to a bamboo driven perpendicularly in a plough, so that the seed enters the ground in a line formed by the plough. All other crops are sown broadcast.

Other petty implements used in agriculture are as follows :—

Chatwār—a wooden instrument to cut clods out of moist ground with which banks of fields are prepared, and breaches in the bunds are closed. *Sur*—a wooden pole to carry bundles of *dhān* crop to the threshing floor. *Kalāri*—a wooden pole with a circular iron nail, used in the threshing ground for separating stalks from corn. *Hasiyā*—scythe. *Kudāli*—pickaxe. *Kulhāri*—axe. *Basūla*—carpenter's axe. *Rāmpā*—spade. *Toknā-barā*—big wooden basket to carry seed to the field. *Toknā-majhol*—wooden basket of mid-size to keep seed of *dhān* and kodon for broadcasting. *Tukania*—a small wooden basket to keep the seeds of urad, mūng, and til for broadcasting. *Sūpa*—a bamboo fan for winnowing.

Government Farms.

124. The Raipur Experimental Farm with an area of 127·10 acres lies four miles from Raipur on the Arang road and was acquired in the year 1903 for the experimental cultivation of rice under conditions typical of the Chhattisgarh rice country. The soil of the Farm is fairly representative of the grading of soils already described, ranging from *bhāta* on the higher land outside the Farm limits to the gently sloping fields of *matāsi*, *dorsā* and *kanhār* of the Farm itself. The *matāsi* area is reserved solely for rice; the *dorsā* for rice followed by pulses, or wheat as the sole crop of the year, and the *kanhār* for wheat and sugarcane. Though the main object of the Farm is to solve problems relating to rice, close attention is also being paid to the experimental cultivation of sugarcane, ground-nut, wheat and other crops requiring irrigation. It has already been definitely proved that under the soil and climatic conditions prevailing in this tract, the net profits resulting from rice cultivation can be almost doubled by transplanting and irrigating the crop; that the outturn of wheat can be increased by about ⅓rd by irrigation and that ground-nut and the thick varieties of sugarcane are much more profitable when grown

on the black soils of this tract than any of the crops that are commonly grown. The results obtained on this Experimental Farm are brought to the notice of cultivators by means of demonstration-centres which have been started in various villages where irrigation is available. Each centre consisting of 8 or 10 villages is in the charge of an Agricultural Assistant who, with the help of an experienced ploughman supplied to him, demonstrates to the villagers the improved methods of cultivation recommended by the Department. The result of that demonstration work has been that many villages have started to transplant part of their paddy and to irrigate their wheat and to a less extent to grow ground-nut and sugarcane. These improvements should now extend very rapidly in the District; their introduction will mean an enormous gain to the farming community.

IRRIGATION.

Private tanks.

125. Irrigation in the Raipur District is almost entirely from tanks, though here and there streams are bunded and the surplus water carried into the fields, and also gardens are irrigated from wells. Still these two systems of irrigation are at present so unimportant that no further notice need be taken of them. As has been stated before, and as was pointed out years ago by Mr. Hewitt, the undulating nature of the Raipur District makes it eminently suitable for the construction of storage tanks. But the tanks so built would rarely benefit the village in which they are situated, and naturally villagers have no desire to sacrifice some of their best low-lying land for the benefit of other people. The result is that the usual village tank is constructed high up on the ridge, so as to command the lighter rice fields; and is in consequence small, and has an insufficient catchment area. In big villages there are frequently 6 or 7 such tanks varying from 1 to 10 acres in extent but shallow and only containing enough water for one watering. Furthermore, these tanks are the only water-supply for men and cattle, for there is hardly a

perennial stream in the District, and wells are practically unknown, except in the gardens round the village site ; and even a Chhattisgarhī has more sense than to drink water from them. The Chhattisgarhī then has this problem to face ; he may irrigate his crops and risk cholera in the hot weather owing to an insufficient and therefore rapidly defiled water-supply, or he must leave the greater portion of his rice crop unirrigated, (for, of course, he need have no hesitation in utilising for irrigation the shallow pools which will dry up even before the end of the cold weather). Naturally, the villager chooses the lesser of the two evils and puts off cutting the bund of his tank as long as he possibly can, in the hope that some rain will come. If the rain comes, well and good ; his crop has suffered, but he will get something. If not, then at last he cuts his tank, but usually so late that the greater portion of the crop is already ruined beyond repair. Then again a further point must be made. The villager does not know how to construct a sluice to his tank, and his only way of letting the water out is to cut the bund ; this method is not only wasteful, but also usually means that should heavy rainfall come afterwards it will not be stored, for the villagers will probably not have filled in the cut. To give some idea of the utter inefficiency of irrigation in Raipur a table is given below showing the number of tanks in the District and the amount of irrigation effected during the years 1905-06 and 1906-07, and the percentage of the total rice crop :—

	No. of tanks.	Area of Irrigation effected in acres.	Percentage of Irrigated area over total rice crops.
1905-06 ...	4,671,	36,745	2·91
1906-07 ...	3,844	11,977	0·93

126. The only hope for irrigation in Raipur is that the question should be taken up by Government. The people are not altogether to blame for the present backward state of affairs, for (as stated above and the point deserves restatement), good tanks will not benefit the village in which they are situated. The advent of famine accentuated action in this direction. In the famine of 1902-03, five large tanks were opened as relief works. Three of these have since been completed and three others have been added. The number of protective tanks now in operation in Raipur is six, with an average waterspread at full tank of 0·78 square miles, commanding a gross area of 60,088 acres and capable of irrigating a gross area of 32,691 acres. Six minor tanks and tārs have also been constructed capable of irrigating a gross area of 5,020 acres out of 14,196 acres commanded. The total area capable of being irrigated from Government tanks is 37,711 acres or 0·72 per cent. of the cultivated area of the District. These tanks are formed by throwing a dam across a valley, and impounding the surplus water of the monsoon; the water thus impounded being drawn off as required by means of a masonry sluice outlet. The catchment area varies in the case of major tanks from $2\frac{1}{2}$ to 10 and in the case of minor tanks from 0·8 to 4 square miles.

Works constructed by Government.

127. Early in 1905 a scheme for throwing a weir across the Mahānadi river and diverting part of its monsoon flow into a canal for irrigating the *kharīf* crop was promulgated. The necessary investigation was made and an estimate for Rs. 98,98,750 was submitted. This was returned and the scheme was enlarged and revised and finally in 1907 an estimate amounting to Rs. 1,28,43,054 was submitted and returned by Government for further investigation. The scheme, as designed, consists of a masonry weir across the Mahānadi about 3 miles east of Dhamtari, with the necessary head works, and a canal

Works proposed.

discharging 3,000 cubic feet per second running down the doâb between the Khārun and the Mahānadi. The canal will have a bed width at the head of 125 feet, with 8 feet depth of water ; the width of water surface in the canal will be 141 feet. The total length of canal and branch canals will be about 187 miles and there will probably be some 700 miles of distributaries and minors. This scheme is designed to irrigate 216,000 acres of *kharīf* and 216,000 acres of *rabi* crops. Accessory to the main scheme is a reservoir on the Silauria river, near Moramsilli 15 miles south-east of Dhamtarī, which will impound 6938 million cubic feet of water for the irrigation of *rabi*, during which season the Mahānadi river is dry. This scheme will practically irrigate the whole of the Raipur tahsīl and that portion of the Balodā Bazār tahsīl which lies west of the Mahānadi. Surveys for minor tanks in the Kasdol, Sarsiwā and Mahāsamund tracts are under consideration. These works will cost each about Rs. 50,000 and be capable of irrigating about 1,000 to 1,500 acres. If the schemes appear to be promising and funds permit, they will be constructed as remunerative works; otherwise they will be filed for construction, should the necessity arise, as famine relief works. In the latter connection 6 minor tanks have already been surveyed and estimates for improving the sections of existing bunds submitted, the total cost of the scheme already worked out for famine relief being Rs. 2,44,967 which will provide work for 27,219 people for six months.

Prospects of irrigation.

128. The future prospects of irrigation in the District are decidedly promising, the area actually irrigated being shown in the following table :—

	1906-07.	1907-08.	1908-09.
Kharīf ...	138	11,992	12,313
Rabi ...	535	1,721	1,640

The figures for 1908-09 are particularly satisfactory when it is remembered that the unirrigated crops in the District were about 14 annas, the rains having been exceptionally good. The rains of 1907-08 were unseasonable and ceased early in September and irrigation was, therefore, a necessity, whereas the reverse was the case in 1908-09 in most cases. The decrease in the *rabi* figures for 19C8-09 is due to the excellent harvest of the *kharīf* crops, and to the consequent disinclination of the Chhattīsgarhi to trouble himself about *rabi*. As regards the future of *rabi* irrigation it must be remembered that this has been hitherto a *terra incognita* to the cultivators of Chhattisgarh and the irrigation of *rabi* has been only tentative ; the Agricultural Department has supplied Assistants to demonstrate its advantages in village fields, and some speculative mālguzārs have followed the lead thus given. It is more than probable that the area of *rabi* under irrigation will rapidly increase.

In 1907-08 the mālguzārs and tenants had been offered the water from the Government tanks at R. 0-8-0 per acre of the *kharīf* area which was commanded by the tank and actually sown provided they paid whether the land was irrigated or not. No extra charge was to be made for any number of waterings. Only 47 villages out of 103 commanded agreed to these terms. The monsoon failed in September 1907 and the people of these villages had plenty of water at a very cheap rate. In 1908-09 the Irrigation Department decided to raise the rate from R. 0-8-0 to R. 0-12-0 per acre of *kharīf* land actually sown in the commanded area. The people showed an inclination to grumble at the rise in the rates, but were easily persuaded that R. 0-12-0 an acre was a very small sum to pay for the certainty of a good crop; and eventually 74 villages out of 113 commanded agreed to the terms offered. These figures show that the Chhattisgarhi will pay for water, and does see the advantage of irrigation, though it may still

be some years before he learns to pay a fair rate. A very good sign is that in several villages the people have been willing to take water for their *rabi* crops at the rate of R. 1-4-0 per acre. The area so irrigated in 1908-09 was 7,996 acres.

CATTLE.

Chhattīsgarhī bullocks and cows.

129. The very backward state of cultivation in the District is partly due to the want of a sufficient number of strong cattle. The Chhattīsgarhī bullock is the smallest and weakest in the Provinces. His height is seldom more than 36 inches behind the hump and he is always in bad condition. The price of bullocks ranges from Rs. 20 to Rs. 60 a pair. The number of bulls and bullocks in the District in 1908 was 366,122 or one pair for about 12 acres. This high average can be partially accounted for by the fact that rice cultivation requires much animal labour; moreover, the Chhattīsgarhī cultivator believes in keeping a large surplus of half starved animals. The cost of keeping them is almost *nil*, and their dung always has a fuel value in a District in which firewood is so scarce. Bullocks of a better type are sometimes imported from the Feudatory States, more especially from Kānker and Bastar. But cattle in Chhattīsgarh are so badly treated that good imported animals tend to degenerate. No attempt is made to improve the strain of the breed by selection; all the cows of the village graze together on a common grazing ground and are covered promiscuously by the young and immature bulls of the herd. A Cattle Breeding Farm was started at Sakrī 8 miles from Raipur four years ago; but for want of expert advice the results have been disappointing.

In 1907-08 the District contained 334,000 cows. This also is the highest figure in the Province. Cows are kept for breeding as well as for milk; they are usually milked once in the morning and an ordinary cow will not give more than a

pound. Milk is usually drunk or made into *ghi*, but there is no export of the latter article.

Food given to cattle.

130. Stall feeding is but little practised and the Chhattisgarhi prefers to keep a number of half starved cattle and let them forage for themselves to reducing the number and paying more attention to their food and nurture. Grass *birs* are generally kept but they are for thatching and not for fodder and most of the cattle are turned out in the early mornings to graze under the charge of the village cowherd. They get a fair picking in the cold weather from the rice stalks and such grass as may be found on the field banks. Most villages have a pasture ground but in many cases the soil is barren *bhāta* on the margin of cultivation on which hardly a blade of grass is to be found after the close of October. The miserable condition of the Raipur cattle is ascribed by Mr. Carey to the existence of these *bhāta* plains, as, but for the fodder which they afford during the rains, the Chhattisgarhi would be driven to stall-feed his cattle. About a quarter or a third of the cattle may be sent to Government jungle up to a distance of 20 or 30 miles but not further as a rule, the Government fees being two annas for a cow and four annas for a buffalo. They are sent for the rainy season till Diwāli and are kept in what are called *daihāns* or temporary fences of bamboo or other wood to protect them from wild animals. During the day they are let out to graze and at night driven inside this fencing. Most cultivators give their stock during the hot weather a picking at night, either a few bundles of grass or some rice straw, or better still, the crushed straw of tūr, urad, peas or tiurā. More attention is naturally paid to the cattle at ploughing time when the wealthier men will supplement this diet with some grain such as peas or tiurā but this is an exception, the only cattle getting grain as a rule being those which well-to-do mālguzārs keep for locomotive purposes. On the subject of fodder Mr. Carey remarks:—
'Rice straw is of little value as cattle fodder; in parts of the
'District where double-cropping is possible, the tenants might

'do more to grow a crop for their oxen. It is true that 'in the Dhamtarī tahsīl tiurā or *lākhori* is a favourite 'second crop, and this pulse is much appreciated by the cattle. 'Mr. Fuller, however, advocates strongly the extension 'of "ensilage" with a view to supplying a good green fodder 'during the hot months.' Regarding the practice of giving salt, Mr. Wills says that on the Hareli festival which falls in the middle of Shrāwan, all classes of cattle receive salt but apart from this festival it is only given by those who can afford to do so. Amongst the better classes of owners it is given to cows and she-buffaloes at Diwāli, and to bullocks at the Polā festival while with such of the owners as are interested in the well-being of their cattle, it is usual to give salt as often as once a week, more specially to plough cattle doing hard work and to cows when calving, the quantity varying from 2 tolās to 2 chittacks according to their means.

Buffaloes and small stock.

131. Buffaloes are mostly imported from Saugor, Damoh, Mandlā and Rewah, as there is no local breed, and little is done except by Rāwats to propagate the species. The buffaloes are brought over the Chilpighāt to Bilāspur and the ryots of northern Raipur purchase in that District or at Balodā in the north-east of this District, while for south Raipur the Rānitalao and Utai bazars (in Drug District) are the principal marts. The trade is carried on by Basdewās. Buffaloes are generally found only with the mālguzārs and larger tenants. Before the railway was opened they were used for the conveyance of the ryots' surplus produce to the Rāj-Nāndgaon railway station. They are now employed for breaking the heavy black soil clods prior to the sowing of wheat or other heavy *rabi* crops, for transplantation, for carting grain and fetching timber and thatching grass from the jungle. Buffaloes are castrated when they are four years old in the same manner as bullocks. The buffaloes are called *paria* when they are calves, *pagār*, when they are heifers and *bhains* when they have had a

calf. A young buffalo costs Rs. 15, while a good one fetches Rs. 20 and a she-buffalo costs Rs. 30. In 1907-08 the District contained 137,000 buffaloes of which 108,000 were male buffaloes, this being again the highest figure for the whole Province. In the same year 5,400 horses and ponies are recorded showing that there is no taste for these animals in the District, scarcely any mālguzārs breeding them and most people going about in carts. Goats numbered 110,000 and sheep 35,000. Goats are kept for food and not for manure, while the shepherds make blankets from sheep's wool, the locally made blankets being cheaper than those imported.

Liability to disease.

132. It is a tolerably safe generalisation to make that the condition of the cattle of a tract depends on the character of the crops grown in it more largely than the condition of its human inhabitants. The reason lies in the fact that crops of equal importance or profit as regards their primary products differ very widely in the value of their secondary products or refuse and it is this refuse which forms the principal article of cattle food. Cotton cake is a highly nutritious cattle food and cattle in cotton-producing Districts are, as a rule, above the average. The same remark applies, though in a less degree, to the cattle of the Districts growing wheat and juār, the straw of both of which is a fairly wholesome food for animals. Rice straw is out of all comparison inferior to wheat or juār straw for purposes of fodder. If in its grain it is as a source of human food inferior to wheat or juār, in its straw as an article of cattle food its inferiority is infinitely greater. A diet of rice straw is, in itself, sufficient to account for the liability to disease of the cattle; the dampness of the country may also be a potent cause of this, but the use of rice straw as cattle food is sufficient without it.

133. The names of common diseases of cattle are *māta* (rinderpest), *chhai* or *chitbojh* and *lohadia* or *ghatsarap* (anthrax) and *sarsā*, *chapkā* and *khuri* (foot-and-mouth disease). *Māta* or rinderpest is the most fatal of all cattle diseases and the disorder is most prevalent in this and the Bilāspur District. The disease is of a most highly contagious character dependent upon specific organisms which, if they once gain admittance into the system of an animal in a herd, generally cause a great loss of cattle according to the virulence of the attack. Segregation is, without doubt, the most important measure of any devised to prevent the spread of the disease, but the idea was until recently quite foreign to the people of these parts who regarded the visitation as a decree of fate, and Mr. Carey says:—'I can remember urging upon the people of several 'infected villages in 1884 when 130,000 cattle died in 'Chhattisgarh the necessity of such precautions. They 'hailed the idea as an excellent one but professed inability 'either to co-operate in the attempt or meet the small 'expenditure entailed. The Chhattisgarhī will require some 'generations of education and competition with the outside 'world before he will shake off prejudices born of custom 'and the inherent slothfulness of his disposition.' Since the time of which Mr. Carey wrote some of the people have learnt the value of segregation and inoculation is also said to be successfully practised. As a rule, however, cattle owners content themselves with calling in a Baigā for exorcism and giving the sick animal curds to drink. Anthrax in all its forms is, according to W. D. Gunn, highly contagious and very fatal and in no part is it more virulent than in Raipur and Bilāspur, both of which Districts are said to be the very hot beds of contagion, the locality offering all the necessary conditions under which it lives and multiplies, moisture and heat being the most important. The disease

Disease.

is variously known under the names of *chhai* or *chitbojh* and *lohadia* or *ghatsarap* which locally are regarded as different diseases, and destroys thousands of animals every year. *Chhai* or *chitbojh* or the gloss anthrax produces a swelling in the chest, the head and horns at the same time becoming hot, the lips dry and the breathing hard. The common mode of treatment is to cut off the ears in order to make the blood flow freely from the cut surface and thus to relieve the congested vessels. *Lohadia* or *ghatsarap* or the swelling of the throat (a form of anthrax most easily recognised of all), like pneumonia, is very fatal, the animal dying very quickly. *Sarsā*, *chapkā* and *khuri* are forms of foot-and-mouth disease. In *sarsā* a hole is made in the palate and the animal cannot breathe or drink properly. A paste of alum, *bhilawā* (*Semecarpus anacardium*), and *gur* or simply the fat of animals is applied to the hole. When boils appear in the mouth and the animal cannot eat the disease is called *chapkā*. For this alum is applied and the suffering animal is given curds to drink. In the case of *khuri* in order to prevent the hoofs from being separated the local treatment consists in the application of coal-tar, kerosine oil camphor, tobacco, *nīm* leaves and the oil extracted from the *nīm* seeds. The disease rarely appears in the mouth.

There are four veterinary dispensaries in the District, one at the headquarters of the District, maintained by the Municipality and two at Dhamtari and Balodā Bazār maintained by the District Council. The fourth dispensary is maintained by the Court of Wards at Saraipāli in the Phuljhar zamīndāri.

Cattle markets.

134. The District has no regular cattle fair though a certain number of animals are brought for sale to the annual fair held at Rājim. The important cattle markets are those of Barondā in Mahāsamund

tahsil, Balodā Bazār in Balodā Bazār tahsil and Saraipāli in the Phuljhar zamīndāri and at each of these markets sales are registered. The most important market is that of Balodā Bazār where about 15,000 cattle valued at about Rs. 1·25 lakhs are annually registered. Next comes Barondā with sales of 3,000 cattle valued at Rs. 65,000. Saraipāli shows about 2,000 registrations and the value of cattle sold averages Rs. 32,000. Cattle are also sold in other weekly markets, but the transactions are comparatively unimportant.

CHAPTER V.

LOANS, PRICES, WAGES, MANUFACTURES, TRADE, AND COMMUNICATIONS.

Loans.

135. There is great scope for works of agricultural improvement in the District in the construction and repair of irrigation tanks. Up to 1886-87 very little was advanced under the Act, but after the scarcity of that year advances began to increase. About Rs. 3,000 annually were given out during the twelve years up to 1895-96 and something more during the following years of scarcity. But in 1900-01 the large sum of Rs. 1·38 lakhs was advanced during the famine of that year. Since then advances have again shrunk to very small proportions, and many proprietors are so indebted that they will not look at a loan even on the most favourable terms. But the work which was formerly done by private enterprise has now been undertaken by the Government Irrigation Department which is building many large tanks. The total sum advanced under the Act between 1886 and 1906 was Rs. 2·12 lakhs, of which Rs. 1·66 lakhs were recovered, and Rs. 29,000 remitted. During the ten years ending 1906 a total of 102 *sanads* were granted for the construction and repair of irrigation tanks. Transactions under the Agriculturists' Loans Act were also comparatively small prior to the famines, about Rs. 10,000 annually being given out during the ten years from 1886 to 1896. During the later famines, Government practically acted as the banker of the poorer cultivators. The total sum advanced in 1896-97 was Rs. 1·71 lakhs; during 1899-1900, Rs. 2·13 lakhs; during 1900-01 Rs. 6·97 lakhs; and during 1902-03, Rs. 7·47 lakhs. The aggregate advances for the twenty years from 1885 to 1905 were nearly 23 lakhs, out of which 15½ lakhs have been recovered and 6½ remitted.

Government Loans.

Private loans.

136. The rates of interest on private loans vary from 9 to 24 per cent. according to the standing of the cultivator and the amount of the loan. The lower rates are obtainable only when the loan is secured by mortgage or pledge of property. There are a number of Afghān moneylenders in the District who are locally known as Rohillās. They settle in the towns and advance small sums at exorbitant interest to the poorer classes, who have no credit with the ordinary bankers. As much as 2 annas per rupee per month or 150 per cent. may be charged, and they realise their debts by threats of personal violence. The ordinary interest on grain loans at present is 7 *kāthas* per *khandī* or 35 per cent. and may vary from 25 to 50 per cent. according to the credit of the borrower. The Court of Wards make loans at 25 per cent.

Moneylenders.

137. The firm of Rai Bahādur Bansī Lāl Abīrchand are the largest moneylenders in the District. Their rates are low and their dealings honourable and many mālguzārs bank with them, but they do not care to acquire landed property. Rājā Gokul Dās has also considerable transactions and lends on mortgage. He has a decree for foreclosure on the Tarengā estate, comprising 150 villages. The bulk of the other moneylenders are Brāhmans or Agarwāl Baniās. One of the leading men is Arjun Sao of Arang, who has a property of 20 villages and 50 others mortgaged to him. Narāyan Sao Vidur of Rājim is the principal banker in Mahāsamund tahsīl and Deo Narāyan Sao Chhattīsgarhi Brāhman in Dhamtarī. Guhā Sao and Bhāgi Sao, Koshtās, and Srīpat Rao Kirdatt, Marāthā, also have large transactions.

Transfers of villages.

138. During the currency of the 20 years' settlement ending in 1888 out of a total of 3,174 mālguzāri villages in the District, 638 or about 20 per cent. were sold. After the famine of 1869 many villages were sold in the Simgā tahsīl to Baniās for a purely nominal consideration, such as a few *khandīs* (of 180 lbs.) of grain. Among others the Putpurā estate of 13 villages

belonging to a Kawar was foreclosed in favour of Sarjūprasād of Lawan. Of the 40 villages constituting the Jamarua estate which had been held by Gonds in 1868, some 29 whole villages and shares in seven more had passed into the hands of money-lenders. The Gonds lost a large part of their estate and the Kawars and Chamārs a number of villages, while the principal purchasers were Baniās. No detailed statistics of transfers since 1888 have been obtained. Between 1893 and 1903 a total of 956 *mahāls* or shares in *mahāls* were transferred. The land revenue assessed on this property was Rs. 1·2 lakhs and the consideration realised was Rs. 21 lakhs or 17 times the land revenue. The revenue of the property transferred was about one-seventh of the demand for the District at settlement. This proportion of transfers is smaller than that effected in most other Districts during the same period. A comparison of the villages held by different castes of proprietors in 1868 and 1903 showed that the Gonds had lost 183 out of 294 villages, the Kawars 53 out of 85, the Halbās 31 out of 72, the Chamārs 15 out of 111, the Marāthās 32 out of 322, and the Rājputs 70 out of 290. The total number of villages lost by these castes is 384. The castes which have gained a substantial number of villages are the Baniās, who have added 207 villages to their former estate of 276, the Kurmīs 36 to 392, the Kalārs 15 to 22, the Koshtās 33 to 22, the Muhammadans 46 to 43, the Telis 16 to 278 and the Sonārs 18 to 21. The Brāhmans were in almost the same position in 1903 as in 1868, having just over 600 villages in both years. The above figures refer to the District before it was reconstituted, and have therefore no absolute value, but they indicate with sufficient accuracy the relative position of the different castes. The general conclusion to be drawn from them is that the primitive tribes, the Gonds, Kawars and Halbās, have been largely dispossessed of their villages, and the old military castes, the Marāthās and Rājputs, who are disdainful of labour and addicted to display, have also fared somewhat badly. About half the villages lost by these castes have passed to Baniās, but the good cultivating

castes as the Telis and Kurmīs, and traders as the Kalārs, Koshtās and Sonārs have also done well.

139. Mr. Carey wrote as follows of the proprietary body[1]—

The proprietors.

The Marāthā Brāhman, Marāthā and Baniā landlords are generally non-resident, while the majority of the other mālguzārs live in their respective villages. It is only, however, in the Dhamtarī tahsīl that non-residence leads to the neglect of the duties devolving on landed proprietors. Absenteeism is, of course, unavoidable when an estate consists of a large number of villages. Such estates are held by the Kirdatts (Marāthās) of Dhamtarī, the Dānis (Marāthās) of Raipur and Dhamtarī, Kapilnāth, the old *tāhutdār* of Sirpur, Dharampuri Gosain and the Baniā family of Lawan, while Sarjūprasād Kapūrchand and other Mārwāris have acquired large estates since settlement. A large number of mālguzārs live in Raipur, especially Brāhmans and Baniās; in Dhamtarī reside most of the Marāthā proprietors who hold villages in that tahsīl, while not a few Baniās have congregated in Dhamdā and Deokar.[2] The Chhattīsgarhī Brāhman is the largest landowner and is by no means a bad landlord but in my opinion the Kurmīs and other representatives of cultivating castes make the best mālguzārs when they are in a position to make the necessary advances to their tenants. Some of the bigger men, as the Dānis, are kind and considerate landlords, but most of this class are out of touch with their tenantry, and fail to sympathise with them. They undoubtedly make advances to them, but this is all in the way of business; several, however, have degenerated into mere rent-chargers, whose sole object it is to screw all they can out of the ryots. The mālguzārs as a class are far less indebted than those of most other Districts. Though the style of dress and personal appearance of the majority would induce the conviction that they are no better off than an average tenant, this indifference to the ordinary proprieties of life is a marked

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1 Settlement Report, para. 62.

2 These two places are now in Drug District.

characteristic of the District and it would be unsafe to infer much therefrom. The houses of the mālguzārs are cleaner, better built and more substantial than those of tenants in average circumstances. The courtyard includes different departments for eating and sleeping and separate houses are allotted for grown-up sons and their families. The cattle-sheds and granaries are on a scale befitting the agricultural condition of their owners. As a rule they have plenty of plough cattle and buffaloes and also a herd of cows, the dairy produce of which they keep for personal consumption. The higher castes live more on wheat and are not restricted in the matter of luxuries as *ghī*, *gur* and condiments, which form a part of their daily diet, whereas the masses can only indulge themselves on holidays. Yet, from preference apparently or force of habit, most of them are satisfied with a plate of cooked rice overnight, and a drink of the stale rice water (*bāsi*) in the morning.

Condition of the proprietors.

140. In 1903 the Deputy Commissioner wrote of the mālguzārs :—'During the last ten years 'the people have suffered much from 'famines and bad seasons. In fact, since '1896-97 there has hardly been a good year. As a result, the 'condition of the agricultural population has deteriorated but 'not to the same extent in all tahsils nor of all castes of farmers. 'The mālguzārs appear to have suffered most from the bad 'seasons. They were used to a somewhat expensive style of 'living and in order to keep this up contracted debts, hoping 'to pay them off when the good years came. But these were 'delayed and many of the landowners became hopelessly involv-'ed. Another cause of their indebtedness was the collapse of 'their grain-lending. They lent perhaps at high interest, but in 'many cases neither principal nor interest were ever repaid. 'The worst off are the forest tribes who, in addition to the above 'mentioned causes, have been largely reduced by their own 'idleness and incompetence: in fact, famine or no famine, they 'are bound to go under sooner or later. Originally the owners

'of most of the land, they subsisted on *nazrānas* and rack-'renting until Government made the tenants more secure. 'Then they took to grain-lending, but they managed this badly 'and are now in a fair way to lose their lands. Certain castes 'of mālguzārs have come through the famine fairly well, espe-'cially the Kurmis; and the Marāthās too have begun to look 'up again. These people have taken to looking after their home 'farms and so are no longer dependent solely on rents from 'tenants.'

Tenants.

141. Of the tenants, Mr. Carey wrote[1]:—'The people are in 'their own fashion better off than those of 'any other part of the Provinces. Food 'is plentiful and living cheap, and if there are fewer luxuries 'than in more advanced Districts and the people spend less on 'clothes and appearance it is because they have not yet acquired 'the taste for them and not because they lack the means. The 'wants of the people are at present very simple and so far as 'the method of daily life is concerned there is but little differ-'ence between rich and poor. The remarkable equality of the 'economic condition of the tenants is striking, the sole difference 'being that one man has a cow or she-buffalo, another has 'not. Their annual expenditure is not on nearly so liberal a scale 'as that of the tenants of Nāgpur or the Nerbudda Valley, but 'they are much less troubled with debt. A large proportion of 'them keep labourers in permanent employ and it is the ex-'ception to find a tenant with a larger holding than a *nāgar* or 'plough of land (equal to about 15 or 20 acres), who does not 'maintain at least one farm-servant. It is only among tenants 'with a single plough of land or less than this, that any degree 'of hardship is to be looked for. Their habit of life is more 'frugal than elsewhere and the expenditure on marriages is very 'much less. It is also due to the fact that as yet the country 'has not been exploited by the agents of Bombay firms, and 'that most of the produce is still grown by the tenant for his 'own hand, and the price has not been forestalled by previous

[1] Settlement Report, para. 63.

'borrowing. A very large proportion of the wheat and rice 'exported by the railway to Nāgpur is brought to the terminus 'by the cultivators themselves in their own carts, and they have 'accordingly reaped the full benefit of the recent rise in prices, 'instead of sharing it with bankers and export agents.' In 1903 the Deputy Commissioner wrote of the cultivators:—'The 'tenants have not suffered so much as the mālguzārs during the 'famines and the bad seasons. Their rents were suspended and 'they obtained seed from Government. In this way such cul-'tivators as wished to prosper were at any rate able to keep their 'heads above water. It is otherwise in the more jungly tracts 'as is shown by the number of suits for the recovery of rent. 'The forest tribes only care to get enough to live on until the 'next harvest; in some cases they do not even trouble to weed 'their rice. Naturally people of this sort cannot be expected 'to be prosperous.'

Labourers.

142. Of the labourers, Mr. Carey wrote:—'Ordinarily the 'field-labourer is a permanent servant 'remunerated by a share of the produce 'and is known by the name of *saonjia*. The share taken by 'the *saonjias* of a tenant is, as already stated, one-quarter of 'the produce, and they are from time to time given advances of 'grain, an account of each measure of grain so granted being 'marked up by a stroke of cowdung on a wall. At the end of 'the year a balance is struck, and if the *saonjia* has received 'more than his share he is not permitted by custom to throw up 'his service. The wives and children of this class work hard 'and a large family is not the burden, it would be to a tenant. 'Indeed most of the casual labourers are sons, brothers or 'cousins of *saonjias* in regular employ, and their earnings go 'to supplement the *saonjia's* wages. It should be added that a 'considerable proportion of the smaller tenants work for hire in 'order to get their lands cultivated. A tenant whose holding is 'too small to enable him to keep bullocks can obtain the loan of 'a pair of bullocks by working for four days as ploughman for 'a richer tenant.'

Material condition of the people.

143. The following note on the material condition of the people has been furnished by Mr. A. B. Napier, Deputy Commissioner:—'There 'can be no doubt that there has been a 'material increase in some way in the standard of comfort of 'the inhabitants of the District. This is especially noticeable 'in the style of houses, which are now being built; in the Dis-'trict there are, of course, houses of every stage in the progress 'of civilisation from the grass hut, four feet high, of the Kamār 'to the three-storeyed mansion of burnt brick or stone of the 'wealthy mālguzār or moneylender; but a great improvement is 'visible in the houses of the middle class, of the small trader, 'the tenant and the official on low pay. Tiled roofs are taking 'the place of thatch and more space is demanded by the more 'advanced ideas of decency or respectability. This advance in 'the idea of what is necessary for comfort is also apparent in 'wearing apparel; it appears certain that the actual stock of 'clothing is usually far greater than before, while the clothes 'themselves are of more expensive materials. Statistics do not 'show that there is any great increase in the imports into Rai-'pur city of such luxuries as spices or sugar, when compared 'with the increase of population, but it would appear that these 'luxuries are partaken of by more people, as there is a tendency 'to restrict the consumption of sweetmeats, especially in the 'families of the well-to-do, who find that there are other ways 'of spending their money with more gratification than in the 'pleasures of eating. The convenience of owning a watch or a 'bicycle seems to be realised by many, while the amount of 'money spent upon journeys has largely increased. Advantage 'seems to be taken by a rapidly-growing class of such allevia-'tions of the discomforts of the hot weather as ærated waters 'and ice, and the contents of the shops show that many objects 'of convenience, such as watches, clocks, lamps, and glasses, &c. 'command a ready sale. In the matter of wearing ornaments 'there is no doubt that the recent famines through which the 'District has passed have caused a set back, as such

'ornaments form the stock upon which a family draws in hard 'times.'

PRICES.

144. The staple crops of the District in former years were rice, wheat and linseed, but the last has now greatly declined in importance and has been supplanted by urad and kodon. Rice is grown both for export and home consumption and wheat mainly for export. The following statement gives the retail prices of rice and wheat in pounds per rupee from 1861 to 1905:—

Grain prices.

		Rice.	Wheat.
1861-64	(Before the effect of the American war was felt)	95	112
1865-67	(Effect of American war) ...	27	52
1868-70	(Scarcity of 1868)	44	49
1871-73	... ...	68	86
1874-76	... ...	72	94
1877-79	(Madras famine)	48	55
1880-82	... ...	69	64
1883-86	(Railway open to Rāj-Nāndgaon)	52	58
1887-89	... ...	37	46
1890-92	(Railway open to Asansol) ...	41	39
1893-95	... ...	39	42
1896-1900	... ...	25	24
1901-05	... ...	28	30

The settlement of 1867 was based on the rates prevailing from 1861 to 1864 or rice 95 and wheat 112 lbs. The period taken for calculating prices at Mr. Carey's settlement was 1883-86 when rice was 52 and wheat 58 lbs. The increase in prices during the term of this settlement was 84 per cent. in the case of rice and 94 per cent. for wheat. During the quinquennium 1901-05 rice was 28 lbs. to the rupee or 86 per cent. dearer than during 1883-86 and wheat 30 lbs. or 93 per cent. dearer. At Mr. Carey's settlement the revenue was enhanced by 53 per cent. as against a rise in prices of about

90 per cent. During the famine of 1897 rice sold at 19 lbs. to the rupee and in that of 1900 at 21 lbs. In 1907 the price of common rice was 18 lbs. to the rupee and of the best table grain 10 to 15 lbs., the rates being higher even than in 1897. Wheat was 18 lbs. in 1897 and 20 lbs. in 1900. The average rate for the five years ending 1900 was 24 lbs., and it again rose to 18 lbs. in 1907. The rate for wheat is generally two or three pounds to the rupee cheaper than that of rice. Linseed was 33 lbs. during the years 1883-86 preceding Mr. Carey's settlement and was again quoted at 25 lbs. in 1898 and 15½ lbs. in 1907. The price of gram was 34 lbs. in 1898 and 44 lbs. in 1904, the rate for the five years ending 1905 being 34 lbs.

Miscellaneous rates.

145. Prior to the abolition of the customs line in 1874 salt sold at an average rate of 13 lbs. to the rupee during the years 1861-74. Between this year and 1902 while the duty was first reduced from three to two rupees a maund and again to two rupees eight annas the price varied from 16 to 20 lbs. to the rupee, being generally about 18 lbs. With the reduction of the duty by eight annas in 1903 the price fell to 20½ lbs., and the subsequent reductions to one rupee eight annas and one rupee in 1905 and 1907 have caused a decline in the price to 27 lbs. and 30 lbs., respectively, the reductions being thus at once reflected in the retail rates. Salt is imported from Bombay and Ganjām, the product of the latter place being preferred. Sāmbhar salt is only purchased in small quantities as a medicine. Mauritius sugar is used by the people generally, only Baniās and other high caste persons avoiding it on the ground that it is refined with bone-fuel. Mauritius sugar sold at 8 lbs. per rupee in 1907 and that from Northern India, called Mirzāpuri, at 6 lbs. *Gur* or unrefined sugar comes from Gayā and Patnā, and varies from 8 lbs. for the best quality which is nearly white and is known as *kand*, to 12 lbs. for ordinary *gur*. *Ghī* is obtained from Wardhā and Berār and sells at 12 chittacks to a seer per rupee. Grass is about two rupees for a thousand bundles and

thatching grass is three to five rupees for a cart-load varying from 1,000 to 2,000 bundles. The rate for firewood is about three maunds for a rupee. Poles from mālguzāri or private forests are sold in large numbers at two or three rupees a cart-load to villagers who come from the open country.

WAGES.

Cash wages.

146. According to the official returns an agricultural labourer earned Rs. 3 a month in 1873 and his wages have not since advanced above Rs. 4 except in isolated years. The existing daily rates for casual labour are stated to be 6 to 10 pice a day for a man and 6 pice a day for a woman in the interior and 3 annas a day for a man and 2 annas a day for a woman in towns. As the rise of prices has been greater than the average increase in wages according to the above figures it would appear that the labourer is not so well off now as thirty years ago. And this was the case immediately after the famines of 1897 and 1900, whose effect, as estimated by Mr. Blenkinsop, had been to cause a decline in the real value of wages of 25 per cent. But it is probable that the rates have since recovered. In Raipur town a grass cutter now demands Rs. 6 a month, when twenty years ago the same servant could be had for Rs. 3. Emigration, formerly almost non-existent, has recently assumed considerable proportions in Chhattīsgarh and many labourers go to Bengal to work on the railways, where they obtain much higher wages than at home. The power of emigration puts the labourer in a better position as against his employer and considering the great decrease in population which the last census disclosed in Chhattīsgarh the supply of unskilled labour cannot at present be excessive. It may be remarked that the variations in wages in different years show that the working classes in a purely agricultural area have a serious disadvantage to contend with in that the demand for their services is largely proportioned to the character of the harvest. In a good year when there is much work to be done

wages increase, but in a bad season when the crops are short the demand for labour is restricted and wages fall at the same time that prices rise, so that the earnings of the poor decrease concurrently both in amount and in purchasing power. It seems that this state of things is incapable of remedy so long as no outside demand for employment exists which is independent of the harvests, and that in a purely agricultural country the labouring classes must always feel the pinch of distress in a bad year. As already noted Chhattisgarh is no longer the landlocked area that it was and the sources of employment outside the land are increasing steadily if not with very great rapidity. The wages of skilled artisans would appear to have advanced from about Rs. 11 a month in 1873 to Rs. 15 on an average at the present time, while the most proficient men can now earn as much as Rs. 30 a month.

Grain wages. Farm-servants.

147. While the rates of cash wages given above would appear to indicate that the daily labourer is scarcely so well off as he was thirty years ago, it must be noted that this conclusion has little practical importance, because the greater number by far of those who work for hire are paid in grain, and are thus largely independent of the rise in the price of food, or of the temporary failure of the remuneration of labour to adjust itself to the great increase in the value of produce. The wages of farm-servants, who are known locally as *saonjia* or *kamia*, consist by long custom of a quarter of the crop. When there are several farm-servants this amount is divided between them. Such a share in the produce is extremely high, when compared with rates prevalent elsewhere, but it is reduced by the system of daily advances of food which the employer makes to the farm-servants throughout the year, these being deducted with interest at 25 per cent. when the crop comes to be divided. Sometimes fairly large cash advances are also given, and it not infrequently happens that the farm-servant has very little to receive when accounts are settled up. On the other hand, if he sees that the harvest is going to be a poor one he

may abscond and the employer may lose a part of the sum advanced. When a farm-servant is engaged it is customary to give him a sum of two rupees as an earnest of the contract, which has to be repaid without interest when he leaves service. This payment is known as *song* or *savak*. Sometimes he is also given a blanket every second or third year. The farm-servant's wife is usually expected to work for his master when required and is paid only a half to three-fourths of the ordinary daily wage. Farm-servants are commonly engaged in the month of Baisākh (April or May) on a contract for twelve months, and in the case of those previously employed the annual accounts are then settled. Many farm-servants are in debt to their employers and remain with them almost permanently. A head farm-servant is known as *darogā*. The cash equivalent of the wages of farm-servants at the present time works out roughly to about Rs. 3-5 a month.

Graziers.

148. A private grazier is known as *pahatia* and one employed by the village generally as *bardia*. A *pahatia* receives annually 10 to 18 *khandis* of unhusked rice measured by the small *kātha* of six lbs. or from 1,200 to nearly 2,200 lbs. This would give only half the quantity of husked rice. He also gets a blanket and shoes and in the case of the lower rate of wages he receives the milk of the cattle every fourth day and sometimes the droppings of the animals while they are grazing. The *bardia* or village grazier receives 120 lbs. of unhusked rice annually for each plough of four cattle owned by the cultivator who employs him, and he takes the milk of milch cattle every third or fourth day. The wife of a private grazier usually collects the manure from the cattle-stalls and receives two new pieces of cloth a year.

Labourers.

149. Casual labourers are known as *mazdūr* or *banihār*. The ordinary rate of payment for weeding or harvesting is one small *kātha* of *dhān* or 3 lbs. of husked rice. Labourers work from early morning till midday and from two till six in the afternoon. When the

crops are ripening the cultivators of the village in combination often hire one or two men to watch them during the day for a payment of 5 small *khandīs* or 300 lbs. of husked rice each. When the fields are near jungle and the crops have to be watched at night the cultivator usually does the work himself. The work of the rice crop is more evenly distributed over seven or eight months of the year than that of wheat or juār, because the different qualities of rice are sown and reaped at different times, and it is probably in consequence of this fact that casual labourers are less numerous and regular farm-servants more so in Chhattisgarh than elsewhere.

Village servants.

150. The Chhattīsgarh village has several menials paid by customary contributions from the cultivators. The Lohār or black-smith receives one to one and a half small *khandīs* of unhusked rice yielding 60 to 90 lbs. of husked rice for each plough of four cattle and *kharwan* or a sheaf of grain from each cultivator at harvest. The mālguzār or village proprietor usually gives him a field free of rent. In return for this he mends the iron implements of agriculture and makes new ones when the cultivator supplies him with the charcoal and iron. Carpenters are usually not to be found in the villages and such wooden tools as are required are made either by the Lohār or by the cultivators themselves. These even make their own carts, only purchasing the wheels. One of the Chamārs of the village, who is known as Meher, takes the skins of cattle dying within its limits. When the village is a large one the privilege may be divided among several Chamārs who divide up the cultivators between them and take their cattle. The Meher is often given a field free of rent by the mālguzār or he may receive *jewar* or remuneration at the rate of one *kātha* of seed-grain for every *khandī* of land measured by seed-area.[1] For this he supplies shoes free of cost to the mālguzār and his children twice a year and gives him the neck-ropes and thongs required for his plough-cattle. In return for the hides of the

[1] About an acre and two-fifths.

tenants' cattle he furnishes them with the same articles at something below the ordinary rate.

Village servants (continued).

151. Dhobis or washermen are not numerous and the cultivators make sparing use of their services, preferring to wash their own clothes in a rough fashion. The Dhobi receives presents for washing the clothes after the impurity occasioned by a birth or a death. The mālguzār may give him a field free of rent and in return for this he will chop up fuel for him and for officials who visit the village. Many villages have a special menial to attend on Government servants, who is known as Begarihā and is usually a Rāwat. He receives one or two acres of land free of rent and in return for this has to accompany any Government servant or other traveller, when so ordered by the mālguzār, on his way to the next village, and carry his luggage in panniers over his shoulders. The village has usually also a Baigā or worshipper of the indigenous deities who receives 10 *kāthas* or 30 lbs. of husked rice per plough of land from each cultivator and a sheaf at harvest. The Nai or barber receives a field of one to two acres rent-free from the mālguzār and from the cultivators 30 lbs. of husked rice for each grown man in the family and 15 lbs. for each child. At the birth of a boy he is given four annas and three annas at that of a girl, and the same sum when children die. When a man or a woman dies he gets a present varying from eight annas to three rupees according to the circumstances of the family, and from rich persons sometimes a cow or a calf. He usually shaves the cultivators once a fortnight and on the sixth day after a birth has occurred in the family and the tenth after a death. When the village landowner goes on a journey the barber accompanies him and buys his food in the bazar, rubs his body with oil or *ghī* (melted butter) and massages his legs when he is tired. The barber's wife cleans the hair of well-to-do women with sesamum oil and combs it and rubs oil on their bodies. For persons other than cultivators the barber's fee for shaving is a pice. Educated young men now have their

own razors and shave themselves. And the Chamārs and Ghasias must also shave themselves or have the operation performed by one of their own caste, as the barber will not work for them on account of their impurity.

MANUFACTURES.

Weaving.

152. The District has no important industries. The urban population is quite insignificant, and the requirements of the people as regards dress and furniture are far more elementary than in other parts of the Provinces. In 1902 the Deputy Commissioner, Mr. Drake Brockman, wrote that 'There has been no development 'during the decade under the head of manufactures, but on 'the contrary the indigenous industries of making vessels of 'copper, brass and bell-metal, of weaving and dyeing cloth and 'of making bangles have all suffered and appear to be on the 'decline. The weaving class have taken to labour and begging 'and much the same is true of the Kasārs.' A little tasar silk is spun and woven in Arang, Rājim and Nawāpāra, the cocoons being brought from Phuljhar. But the quality of the cloth is said to be poorer than in Bilāspur and it does not command such a good price. The cotton industry suffered a great decline in prosperity between 1891 and 1901, the number of persons engaged in it falling by nearly a third. Indian mill-woven cloths made in white with red borders to suit the local demand are rapidly ousting the product of the hand-loom from the market. Most of the larger villages contain a colony of weavers who produce coarse country cloth of counts from 10 to 20. The principal centres are Arang, Sāragaon, Kharorā and Kunarā in Raipur tahsil, Rājim and Pacherā in Mahāsamund tahsīl, Dhamtarī and Kurā in Dhamtarī tahsil, and Balodā, Simgā and Nawāpāra in Balodā Bazār tahsil. Koshtās, Pankās and Mehrās are the castes engaged in the industry. In Raipur the District Council have established a weavers' shed in which the local workers are taught to make carpets and other kinds of cloth. The

uniforms for the police and prison services of the Province are manufactured in the Raipur Central Jail. With the exception of a few foreigners settled in the larger towns there is practically no dyeing industry, the red borders to the white loin-cloths being woven with coloured thread.

Metals.

153. Workers in gold and silver are also not numerous. The favourite pattern of neck-lace, Mr. Carey notes, consists of representations of rice-seeds strung lengthwise on a string like beads. Children of well-to-do parents have a necklace of rupees and eight-anna pieces simply strung on a cord and tied round their necks, this kind of ornament being known as *hamel.* Ornaments and vessels of bell metal, a mixture of copper and tin in the proportion of three parts of copper to one of tin, are made at Nawāpāra and Raipur. Drinking vessels and plates are made of bell metal, as also are *reknars* or round deep pots which hold the *bāsi* or cold boiled rice which is such a favourite food in Chhattīsgarh. Brass-work is turned out at Raipur, Dhamtari and Nawāpāra, but the industry has suffered since the opening of the railway from the competition of other manufacturing centres in India. Every visitor to Chhattīsgarh, Mr. Carey states, will have noticed the peculiar brass bands or *chūras* worn by native women round their ankles. This clumsy style of decoration is highly prized by the women of the country, but to the uninitiated it would seem preferable to carry jail irons, the weight of a pair of them often amounting to ten pounds. In the open season the brass-workers move about from market to market with a cart-load of these ornaments, which they weld on to the ankles of intending purchasers. The charge varies according to weight, the average being about Rs. 3 a pair, and when the gloss has worn off, an old pair can be exchanged for a new one at half price. The Kasārs of Raipur and Nawāpāra make vessels from an amalgam of bell-metal and brass known as *bharat.* In Deori zamīndāri a small quantity of iron ore is smelted and is used in the manufacture of agricultural implements.

Other industries.

154. Carpentering, as a distinct industry, has been almost unknown in Chhattīsgarh until recently, and is still confined to the most important centres. Furniture is practically not to be found in the villages, and the wooden implements of agriculture are made in rough fashion either by the cultivators themselves or by the village Lohār or blacksmith. Simgā, Neorā, Rājim and a few other villages contain Muhammadan Turkāris or glass-blowers, who make bangles from imported Indian glass. Though nominally Muhammadans, the Turkāris have adopted many Hindu practices. They bathe before taking their food and many never use the Muhammadan prayers, while they propitiate the goddess Devī to save them from small-pox. At Purenā, three miles from Raipur, bricks and tiles are made by hand-labour under the Public Works Department, being cast in moulds and then smelted. The bricks are sold at Rs. 10 a thousand and small tiles each a foot long and four or five inches wide at Rs. 5 a thousand. In Raipur an oil and flour mill and ginning factory has been worked for some years by a Cutchi Muhammadan. The capital is reported to be Rs. 90,000 and about 60 hands are employed.

Grain measures.

155. The following scale of grain measures is in general use in the District:—

1 *pohai*	...	=	4 $\frac{9}{16}$ chittacks.
1 *adhelia*	...	=	2 *pohais* or 9$\frac{1}{8}$ chittacks.
1 *chauthia*	...	=	2 *adhelias* or 18$\frac{1}{4}$ chittacks.
1 *kātha*	...	=	4 *chauthias* or 4 seers 9 chittacks.
1 *khandī*	...	=	20 *kāthas* or 91 $\frac{1}{4}$ seers.
1 *gāra*	...	=	20 *khandīs*.

The above equivalents in weight are for husked rice, but Mr. Carey[1] states that the *kātha* of husked rice contains 4 seers 11 chittacks. He gives the following equivalent weights for a *kātha* measure of other grains.

[1] Settlement Report, para. 48.

	Seers.	Chittacks.
Unhusked rice	3	4
Wheat	4	5
Gram	4	6
Linseed	3	11
Til	3	9
Husked kodon	4	9
Juār	4	0

The loss in weight in husking *dhān* (seed rice) Mr. Blenkinsop states to be less than one-third, though the loss in measurement is practically a half. A *khandī* of unhusked rice weighs 65 seers; it gives 10½ *kāthas* of husked rice and this weighs just on 48 seers at 4 seers 9 chittacks per *kātha*. The loss is therefore 26 per cent. The term *kātha* is stated to be derived from *kāth*, wood, and to signify a wooden measure. The Government *kātha* of 4 seers 9 chittacks is used in all villages of the District, but in the towns of Raipur and Dhamtarī and the market of Kurud a large *kātha* containing 5 seers of rice has been introduced with another measure of one seer known as a *kangan*. There is also a small *kātha* containing only three seers of grain by which payments are made to farm-servants and field labourers. This is known as *rāsnapā*, because it is used to measure the *rās* or long heap of newly threshed grain.

Other measures.

A *nāgar* or plough of land is as much as two bullocks and two buffaloes can cultivate and varies from 20 to 25 acres. A quarter of a *nāgar* is known as a *pao*. An acre of land takes 12 *kāthas* or 55 seers of rice as seed grain. In Chhattīsgarh the *kos* is equivalent to 3 miles; the half of a *kos* is known as a *dhāp*, and the half of a *dhāp* as a *hānk*. The word *hānk* means a call and the distance of a *hānk* or six furlongs is supposed to be as far as a man's voice can carry. A *dhāp* which is a mile and a half is supposed to be as far as a man can walk without losing breath. A *palang* is about a quarter of a *hānk* or a furlong and a half. The term signifies figuratively a very

short distance, only about as far as the length of a country cot (*palang*).

The cowrie currency.

157. Fifty[1] years ago the silver currency was almost unknown in the interior, and all exchange was carried on by means of cowries. The value of these was in a constant state of fluctuation but at par was considered to be as follows :—

4 cowries	=	1 *gandā*.
5 *gandās*	=	1 *bori*.
20 *boris*	=	1 *dogāni*.
16 *dogānis*	=	1 rupee.

This scale is still used, but, since money has become plentiful, only for the most petty dealings. But in the wilder zamīndāri tracts money is still rarely seen and rice is a common medium of exchange at the weekly markets, salt and husked rice being exchanged at equal weights in Mahāsamund bazar.

Markets.

158. The District has a total of 285 weekly markets. Balodā Bazār is by far the most important cattle-market in the District, and next to it come those of Barondā in Mahāsamund tahsīl and Saraipāli in Phuljhar zamīndāri. At these markets a registration fee of 3 pies in the rupee is levied on sales of cattle. The average income from fees is given as Rs. 2,000 in Balodā Bazār, Rs. 1,000 at Barondā and Rs. 500 at Saraipāli. Cattle are also sold in small numbers at various other markets, the principal of these being Bāraderā in the Raipur tahsīl, but the sales are not registered. The markets mentioned above have also large transactions in grain and cloth. Other important grain markets are Bhātapāra, Samodā and Kurud, while considerable quantities of timber are brought to Khalāri on the Arang-Khariār road. Minor forest produce is sold at Chhāwar in the Dhamtarī tahsīl and til from the forest villages is brought to Samodā on the Mahānadi north of

[1] Mr. Hewitt's Settlement Report, para. 209.



Bemrose, Collo., Derby.

THE VEGETABLE MARKET, RAIPUR.

Arang. Cattle are purchased at the large markets of Barondā and Balodā Bazār by retail dealers known as Kuchias, generally Chamārs by caste, who take them round to the smaller bazars and sell them to the cultivators. Others purchase grain in small quantities in the villages and take it for sale to Raipur or Rāj-Nāndgaon[1] usually making a considerable profit.

159. The only fair of commercial importance held in the District is that of Rājim, which is situated at the junction of the Mahānadi with the Pairi and Sondhal rivers, at a distance of 28 miles from Raipur, with which it is connected by a branch of the Dhamtarī narrow-gauge railway. The fair lasts for about five weeks in February or March from the 8th day of Māgh Sudi to the full moon day of Phāgun. This day and the festival of Shivrātri are the occasions of the principal gatherings and the attendance is stated to rise as high as 50,000 persons. The fair is primarily of a religious nature, the pilgrims coming to bathe in the Mahānadi near the temple of Kuleshwar, and to worship at the great temple of Rājiva Lochan or the lotus-eyed Vishnu. The bones of the dead are brought to be thrown into the Mahānadī. But a considerable amount of trade is also done and in 1906-07 about 700 temporary shops were opened and goods to the value of Rs. 1·40 lakhs were sold. Considerable quantities of tasar silk are brought to the fair from Bilāspur. The trade in cattle was formerly also extensive, but the rising importance of the Barondā cattle-market has interfered with the business of the fair.

Rājim fair.

160. Twelve other religious fairs are held in the District but these are of little or no commercial importance. At Bangolī, 18 miles from Raipur on the Balodā Bazār road a gathering of the Kabirpanthis takes place in the month of Phāgun (February-March),

Other fairs.

1 Mr. Carey's Settlement Report, para. 55.

lasting for about 15 days. The tomb of Ghāsi Dās, a Kabīrpanthī saint, is situated here and forms the *raison d'ètre* of the fair. The attendance is stated to be about 8,000 persons. On the last day of Kārtik (October-November) a religious fair is held on the banks of the Khārun river about four miles from Raipur and is attended principally by the people of the town. Other small gatherings take place at Khalāri on the Arang-Khariār road, at Rudri two miles from Dhamtarī on the Mahānadi, at Sirpur and other places.

TRADE.

Trade in past years.

161. In his Settlement Report of 1869 Mr. Hewitt stated that the trade of Chattisgarh might be said to have been created since the country came under British rule. Formerly a silver currency was almost unknown and all exchange was carried on by means of cowries. The transit duties levied by the Marāthā Government were almost a total bar to the development of trade, and though merchants who exported produce from Chhattīsgarh made large profits owing to the extraordinary cheapness of grain, yet it was subsequent to the establishment of the British Government and the restoration of tranquillity after the Mutiny that trade assumed such proportions as to have any great effect on prices. When Mr. Hewitt wrote the export trade was alone of importance. During the five years 1863-68 the statistics of grain exports were as follows :—

	Maunds (in thousands).	Rupees (in thousands).
Wheat	314	528
Rice	170	333
Other grain and oilseeds.	116	199

English piece-goods were the principal goods imported, but their use had not penetrated beyond the official and mercantile classes and the wealthier mālguzārs, the great bulk of the

people still taking the produce of their patch of cotton to the native weavers to be converted into clothing. At this time the District was almost cut off from markets, Nāgpur being 200 miles distant along the Great Eastern Road. Mr. Hewitt calculated that only a seventh of the surplus annual produce was sent away. Still a few years afterwards the trade along this road was considerable and during the three years 1874-76 the exports averaged a million maunds as against about five millions from the three Chhattisgarh Districts in 1905-06. In 1883 the railway was opened to Rāj-Nāndgaon and exports at once rose with a bound, the bulk having increased to three million maunds in 1886, or by almost three-fold in a decade. At this time it is probable that very large stocks of grain were held in the country, and partly accounted for the rapid expansion. At the time of Mr. Carey's settlement a considerable traffic in lac, mahuā and myrabolans had sprung up. In 1894 Mr. Priest wrote :—

'While formerly six-sevenths of the surplus produce failed to 'find a market, the cultivator now has numbers of foreign 'merchants almost at his door, eager to purchase his grain. And 'while within the last twelve years in a season of good harvests 'grain actually rolled where it lay from want of communications, 'in 1892 the railway having been opened to Calcutta and Katni, 'the exports of wheat, rice and linseed from the Chhattīsgarh 'Division went at a bound over the previous record by more 'than 75 lakhs of rupees.'

Recent stagnation in trade.

162. It was then anticipated that a steady and continuous expansion of trade would follow, but the subsequent series of bad harvests has negatived this forecast.

The last District Decennial Report on Progress gives the average statistics of exports and imports from Raipur station only for the years 1888-98, and for purposes of comparison those for 1902-06 have also been compiled. The figures are given below and show that over this period, as a whole, trade has been stationary or declining.

EXPORTS FROM RAIPUR STATION (in thousands).

No.	Articles.	Average for 10 years, 1888-1898.	Average for 5 years, 1902-1906.
		Maunds.	Maunds.
1	Myrabolans	66	59
2	Wheat	289	231
3	Rice	578	471
4	Other grains	55	104
5	Hides and skins	15	26
6	Linseed	123	22
7	Other oilseeds	40	126

IMPORTS INTO RAIPUR STATION (in thousands).

No.	Articles.	Average for 10 years, 1888-1898.	Average for 5 years, 1902-1906.
		Maunds.	Maunds.
1	Cotton twist yarn, European.	2	4
2	Cotton twist yarn, Indian ..	28	17
3	Cotton piece-goods, European.	8	9
4	Cotton piece-goods, Indian...	7	9
5	Brass and copper, wrought...	4	3
6	Iron	11	16
7	Salt	123	128
8	Sugar	23	41

Statistics of rail-borne trade.

163. The statistics of rail-borne trade for the stations of the District have been compiled from the returns for the five years, 1902-06, and are shown on the next page, but the period is a somewhat unfavourable one from a commercial point of view, as it includes two bad seasons. During the above period the exports averaged 2½ million maunds of the value of a crore of rupees in round figures, or about Rs. 9 per head of population. As usual, the exports cannot be taken to represent accurately the trade of the District, as a considerable amount of the produce of the Mungelī tahsīl is brought to Bhātapāra station and timber and oilseeds come to Raipur and Dhamtarī from Bastar, Patnā and Kalāhandī, and from parts of Drug District. On the other hand, some grain from the west of Raipur is taken to Rāj-Nāndgaon. The imports were nearly a million maunds, of the value of Rs. 77 lakhs or Rs. 7 per head of population. The excess of exports was thus only 23 lakhs or 2 rupees per head, a very low figure. It is probable, however, that with a few good years a large increase of exports would be obtained. The best year for exports was 1905, when their value was nearly a crore and-a-half. To this total, rice contributed Rs. 35 lakhs or 25 per cent. and wheat Rs. 31 lakhs or 22 per cent. The bulk of wheat exported was actually greater than that of rice, being 1,064,000 maunds as against 944,000. Rice is sent to the northern Districts of the Central Provinces, and to Berār, Hyderābād and Bombay. *Gurmatia*, the best variety of coarse rice, is the most exported. *Dhān* or unhusked rice is sometimes sent to Bengal, where the people boil it before husking it. Wheat is generally sent to Bombay for the foreign trade.

EXPORTS.

Figures represent thousands.

Articles.	1902.		1903.		1904.		1905.		1906.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000
Raw cotton	1	24	6	1,13	7	1,49	2	44	9	1,68
Hemp	3	16	3	15	4	23	5	26	5	29
Myrabolans	107	1,37	213	2,80	140	2,08	411	6,43	321	3,91
Fodder	17	46	20	40	15	27	20	38	23	44
Rice	521	17,56	304	10,22	880	31,88	944	34,76	881	36,77
Wheat	606	17,25	322	8,47	566	15,92	1,064	31,25	458	15,75
Hides & skins	30	5,26	34	7,47	27	8,18	42	12,87	47	14,81
Lac	5	1,26	5	1,43	7	2,52	18	6,62	24	10,51
Til	138	7.80	204	7,90	299	10,36	76	3,85	110	6,24
Other oilseeds	132	6,75	78	2,71	184	6,46	183	7,32	164	7,92
Other articles, value known	240	15,18	271	17,76	504	22,67	1,047	35,83	773	36,18
All other articles, value unknown	......	......	......	......	49	......	57	......	102	......
TOTAL ...	1,800	73,29	1,460	60,44	2,682	1,02,06	3,869	1,40,01	2,917	1,34,50

IMPORTS.

Figures represent thousands.

Articles.	1902.		1903.		904.		1905.		1906	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000	Mds. 000	Rs. 000
Cotton manufactures...	51	20,64	65	26,25	64	28,11	76	34,78	77	37,44
Fresh fruits	7	15	7	15	6	23	6	24	7	27
Grain and pulse ...	189	5,35	217	5,77	122	3,44	83	2,31	84	2,89
Tobacco	1	23	7	46	1	19	4	55	8	92
Gunny bags	21	1,75	17	1,51	38	3,72	64	6,57	42	4,92
Metals	25	2,31	17	2,16	25	3,36	33	5,63	38	6,43
Kerosine oil	21	97	22	1,01	27	1,24	33	1,52	45	2,10
Provisions	25	2,55	35	3,04	42	3,21	38	3,31	47	5,29
Salt	208	7,81	246	8,21	237	7,72	250	7,05	266	6,98
Spices	5	70	6	89	4	62	5	80	8	1,24
Sugar	52	4,33	55	4,63	61	5,50	61	5,71	65	5,58
Timber	146	2,98	111	2,26	145	2,95	189	3,85	214	4,42
All other articles, value known	144	9,83	137	10 91	131	11,13	172	17,08	222	21,11
All other articles, value unknown	......	......	......	......	20	... ..	17	......	27	......
TOTAL ...	895	59,60	942	67,26	923	71,42	1,031	89,28	1,150	99,59

Other exports.

164. Linseed and til are the principal oilseeds exported, but the cultivation of linseed has largely fallen off in recent years. The average exports of linseed for the five years ending 1906 were 110,000 maunds valued at nearly Rs. 5 lakhs and of sesamum 165,000 maunds valued at $7\frac{1}{4}$ lakhs. Considerable quantities of tilseed are brought to Raipur from Khariār, Kalāhandī and Patnā. Rape, mustard and castor are exported in small quantities. Sesamum oilcakes from the Raipur factory are sent to Berār, and castor-oil to Nāgpur for burning. The exports of myrabolans were more than 400,000 maunds, valued at 6·4 lakhs in 1905. The nuts are gathered and dried in the forests and brought to the collecting centres, of which Dhamtarī is the chief. Here the outer covering is removed by women in store-houses kept by the agents of the Bombay firms. The nuts are then put into bags and sent to Bombay, Calcutta or Cawnpore, while the seed residue is bought up by brick and tile burners for fuel. Lac is another valuable forest product, the export of which is increasing annually; it rose from 5,000 maunds valued at Rs. 1·26 lakhs in 1902 to 24,000 maunds, valued Rs. 10·51 lakhs in 1906. Lac is brought to Dhamtarī from the forests of Sihāwa, Bindrā-Nawāgarh and Khariār, and from those of Kānker and Bastar as far as Jagdalpur. In 1907 the price of stick-lac at Dhamtarī was Rs. 160 per *bojhā* of 192 seers, but in 1906 it was Rs. 350 per *bojhā*. Lac is sent to Mirzāpur to be made into sealing-wax and also to Calcutta for export.

Teak, *sāl (Shorea robusta)* and *bīja (Pterocarpus Marsupium)* are the principal timbers exported, and during the five years ending 1908 more than 100,000 broad-gauge and 200,000 narrow-gauge sleepers were sent from Bindrā-Nawāgarh alone. During the rains timber and bamboos are floated from the Sihāwa range down the Mahānadi to Dhamtarī and from Bindrā-Nawāgarh down the Pairi to Rājim. The exports of hides and skins rose from 30,000 maunds valued at Rs. 5·26 lakhs in 1902 to 47,000 maunds valued at nearly Rs. 15 lakhs in 1906, the increase in bulk being about 50 per cent. and in

value 200 per cent. As in other Districts, a considerable trade has recently sprung up in dried meat, which is usually sent to Madras. Mahuā flowers are sometimes exported to Nāgpur and Kamptee for the manufacture of liquor.

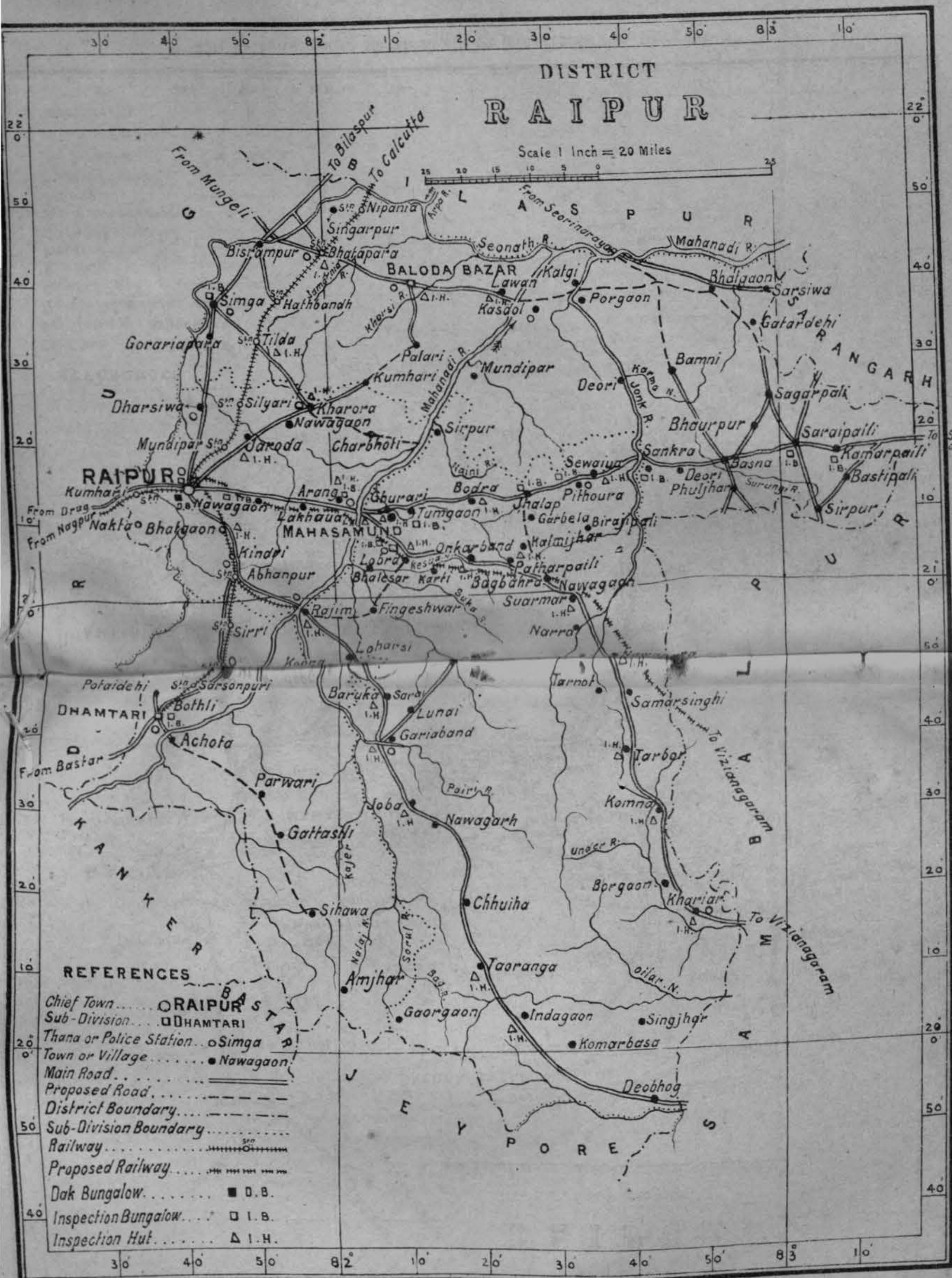
165. The total imports of the District increased from 900,000 maunds valued at about 60 lakhs in 1902 to 1,150,000 maunds valued at nearly a crore in 1906, or from Rs. 5½ to Rs. 9 per head of population. Cotton manufactures accounted for 37 lakhs or more than a third of the total imports in 1906, having increased from 20 lakhs in 1902. The increase took place in European yarn and piece-goods, the imports of yarn having risen from one to seven and-a-half lakhs and of piece-goods from five to fourteen lakhs during the five years. This is a striking indication of the improvement in the dress of the people and the spread of the taste for finer and better cloth. The imports of Indian yarn and piece-goods were highest in 1903 when they were valued at twelve and seven lakhs respectively and have since somewhat declined. The average figures for the quinquennium were :— European yarn 3·8 lakhs; Indian yarn 10·7 lakhs; European piece-goods 9 lakhs; Indian piece-goods 6 lakhs. Indian thread comes from Hinganghāt, Badnerā and Pulgaon and cloth from Rāj-Nāndgaon, Nāgpur and Cawnpore. Silk cloths come from Benāres and Burhānpur. The imports of metals were nearly 6½ lakhs in 1906, the principal being iron manufactures, wrought iron and wrought brass. The increase under this head has been very large in recent years, the figure for 1902 being less than 2½ lakhs, and this, like the increasing use of European cloth, is a satisfactory indication of the general rise in the standard of comfort. The bulk of salt imported rose from 208,000 maunds in 1902 to 266,000 maunds in 1906, but owing to the decrease in the duty the value declined from nearly eight to seven lakhs of rupees. The consumption per head of population was nearly 19½ lbs. in 1906 against 15 lbs. in 1902. The figures for sugar show an increase from

Imports.

52,000 maunds value 4·3 lakhs in 1902 to 65,000 maunds value 5·6 lakhs in 1906; but as compared with other parts of the Province the consumption appears to be very small. Provisions rose from 2½ lakhs in 1902 to more than 5 lakhs in 1906. Cocoanuts are the principal item under this head, but the statistics are not separately given. *Ghī* is obtained from Wardhā and Berār, the quantity produced locally being insufficient for consumption. Turmeric, which is scarcely produced at all in the District, is brought from Patnā and Berār. Sago comes from Madras and Bombay, and cloves, cardamoms and cocoanut-oil from Bombay and Cuttack. Women now put cocoanut instead of sesamum oil on their hair. The imports of kerosine oil increased from 21,000 maunds, value Rs. 97,000 in 1902 to 45,000 maunds, value Rs. 2·10 lakhs in 1906. Tobacco is imported annually to the amount of 4,000 maunds valued at nearly half a lakh. It is brought from Ganjām and Mirzāpur, the former being known as *bisamkat* and the latter as *pūrabi*. Imported tobacco is consumed in towns, but the cultivators of the interior smoke the house-grown weed which is known as *ari*.

Railway-stations.

166. The principal stations for exports are Raipur, Bhātapāra and Dhamtari. Out of a total bulk of exports of nearly four million maunds in 1905, Raipur sent out 1,700,000 or 42 per cent., Bhātapāra 1,200,000 maunds or 30 per cent. and Dhamtari 460,000 maunds or 11 per cent. Raipur and Bhātapāra are the chief stations for the export of grain, Raipur sending rice and Bhātapāra wheat. Myrabolans and other forest produce form the bulk of trade from Dhamtari. Tildā and Rājim are the only other stations having a considerable amount of trade. In respect of imports Raipur is much the most important station, having more than 60 per cent. of the total for the District. Bhātapāra receives 15 per cent., Dhamtari 10 per cent., Tildā 5 per cent., and Rājim 4 per cent.



Reg. No. 1798 E., 09.—V.—450.

NOTE.—The Longitudes are referrible to the Greenwich Meridian, taking that of Madras Observatory as 80°·17′·21″ East. They require a correction of —2′·27″ to make them accord with the most recent value of the Geodetic Longitude of that Observatory, *viz.*, 80°·14′·54″

167. Messrs. Ralli Brothers are the principal wholesale exporters of grain and oilseeds. Muhammadan Cutchis act as retail dealers and go round to villages buying up grain. Hardware and stationery are imported and retailed by Bhātias, while Mārwāri Baniās trade in cloth and thread and carry on business in moneylending and exchange. Two European firms as well as natives of all classes are engaged in the lac trade. Pārsis sell European stores and foreign liquors while Messrs. Shaw, Wallace and another company deal in Burma oil.

Classes engaged in trade.

COMMUNICATIONS.

168. The project for a light tramway to connect Nāgpur with the extensive grain-producing country of Chhattīsgarh was first mooted by Sir R. Temple about the year 1863, but owing to financial and other considerations commencement of the work was delayed until 1878. The scheme finally sanctioned was for a metre-gauge railway from Nāgpur to Rāj-Nāndgaon and this line was opened on the metre-gauge in 1882. On the formation of the Bengal-Nāgpur Railway Company the line was converted to the broad-gauge and extended to Raipur in 1888, to Bilāspur in 1889 and to Asansol in 1891. The direct connection with Calcutta through Kharagpur was completed in 1900. The main line of the railway enters the District at Kumhāri on the west and continues in an easterly direction to Raipur, which is 188 miles from Nāgpur. Here it turns to the north-east and leaves the District beyond Nipania station, the length of line within its borders being 63 miles with eight stations. From Raipur a branch line on the narrow-gauge has been constructed to Dhamtari at a distance of 46 miles, and from Abhanpur another branch goes to Rājim 28½ miles from Raipur. This narrow-gauge feeder was opened in 1900. A new line is at present being built by the Bengal-Nāgpur Railway from Raipur to Vizianagram on the east coast. The

Railways.

line is on the broad-gauge, its estimated length being 311 miles and its cost 2½ crores. A railway is also projected from Raipur to Sonpur with a continuation to Khurdā Road.

Principal roads.

169. At the 30 years' settlement the District had three principal trade routes, the Great Eastern Road from Raipur to Nāgpur, the road to Jubbulpore through Mandlā over the Chilpi pass, and the road to the east coast through Khariār and Jeypore. The traffic on the two latter routes was generally carried on by Banjārās with pack-bullocks, the Chilpi Ghāt being quite impassable for carts. The Great Eastern Road and that to Jubbulpore have now been superseded by the Raipur-Nāgpur and Bilāspur-Katnī lines of railway. The most important road in the District at present is that from Raipur through Arang dividing at the Mahānadi with two branches, which lead to Sambalpur and Khariār respectively. The road is metalled as far as the Mahānadi crossing, 27 miles from Raipur. The Sambalpur branch continues for 87 miles to the District border and is gravelled. The Arang-Khariār road runs for about 100 miles to the southern border of the District, passing Mahāsamund, Nawāpāra (Suarmār), Tarbor, Komnā and Khariār, and is continued to Kalāhandī. It is proposed to raise this road to the first class. Both these routes now carry a large amount of traffic, of which, however, they would be deprived by the construction of the Raipur-Vīzianagram and Raipur-Sonpur railways. Prior to the extension of the Bengal-Nāgpur Railway to Cuttack and Puri the Sambalpur road was a great route for pilgrims, who visited the temple of Rājiva Lochan at Rājim on their way to Jagannāth. In 1894-95 a return compiled during the cold weather months showed that 227 carts crossed the Mahānadi daily on an average, of which a third came from Sambalpur and the remainder along the Khariār road from the Raipur zamīndāris and the Patnā and Kalāhandī States. Oilseeds form the principal product of this tract. The road next in importance is that from Dhamtarī through Kānker to Jagdal-

pur, Kānker being 40 miles from Dhamtarī and Jagdalpur 160 miles. Considerable quantities of all kinds of forest produce are brought along this road, which is gravelled. It passes for only three miles through the Raipur District and for 14½ through Drug. Another gravelled road connects Dhamtarī with Sihāwa and a new route is being constructed to Drug through Potiādīhi. The old road from Dhamtarī to Raipur ran through Bhakhāra and was only 38 miles long, but was crossed by many streams and was impassable during the rains. A new alignment was consequently selected following the line of drainage separation between the Mahānadi and Seonāth rivers, which increases the distance to 47½ miles, but can be used throughout the year. The road has been gradually superseded by the narrow-gauge railway and only small quantities of hides and grain are now taken along it by the cultivators in their own carts.

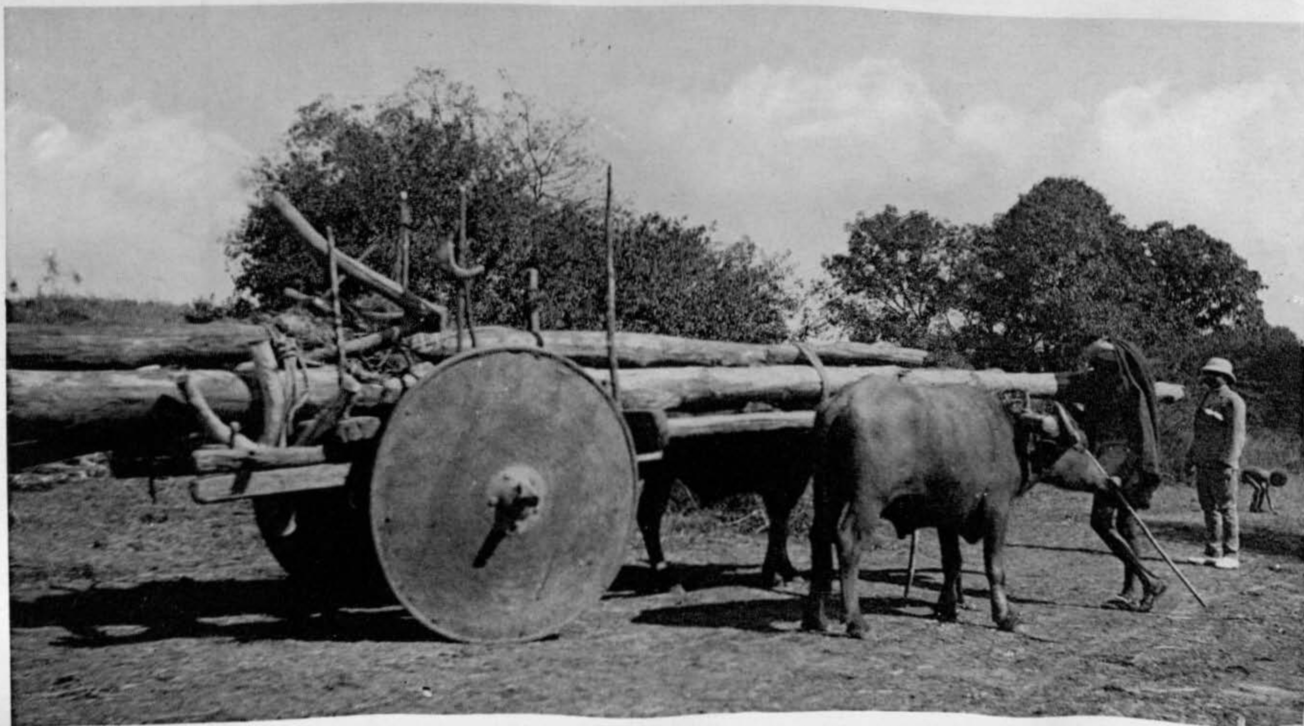
Other roads.

170. The new road connecting Raipur with the large market and tahsīl headquarters town of Balodā Bazār is also important. The total length is 51½ miles and the sections from Raipur to Kharorā and from Palāri to Balodā Bazār are gravelled, while the intervening strip is in course of construction. The road from Bhātapāra station through Balodā Bazār and Lawan up to the Mahānadi river is also an important railway feeder, its total length being 30½ miles. The road is now metalled throughout its length. To the west of Bhātapāra the road to Mungelī, crossing the Seonāth at Nāndghāt, is also much used, carrying the bulk of the trade of the Mungelī tahsīl. A new feeder is now being built from Bhātapāra to Chandkhurī in Drug District, a distance of 6 miles. Chandkhurī is an important mission centre and has a large leper asylum. The old road from Raipur to Bilāspur was constructed about the year 1860 and was a much-frequented route until it was superseded by the opening of the railway in 1888. It is still used by carts coming to Raipur or Bhātapāra with the wheat of Kawardhā or Mungelī. It is proposed to metal this

route from Raipur to its junction with the Simgā-Kawardhā road at the 28th mile. This latter is also an important connection, running from Tildā station through Simgā and Bemetarā to Kawardhā. The produce of Kawardhā and the north of Khairāgarh is carried over it to Tildā station. Another link connects Tildā with the Raipur-Balodā Bazār road at Kharorā and is to be continued to Sirpur on the Mahānadi. The Great Eastern Road to Nāgpur is now but little used as the railway has followed the same alignment and runs close along-side it. A length of 12 miles only falls within the Raipur District and is gravelled. In the south of the District a new road has been built from Rājim to Deobhog on the southern border, having a length of 110 miles, of which all but eighteen lie within the Bindrā-Nawāgarh *zamīndāri*. *Rājim* is also to be connected with Mahāsamund through Fingeshwar by a gravelled road, while another short link joins it to the Raipur-Dhamtarī road at Abhanpur. The zamīndāris contain several other gravelled roads constructed by the Chhattīsgarh States Roads Department, such as those from Saraipāli and Basnā to Padampur in Borāsāmbhar, and it is in contemplation to construct others, of which the most important will be a road from Lawan through Bhatgaon and Sarsīwa to Sārangarh, a distance of 39 miles.

Statistics of roads and carts.

171. The District has 86 miles of metalled and 586 miles of unmetalled roads, of which all but 78 of the latter class are maintained by the Public Works Department at a cost of Rs. 80,000. The District Council spend about Rs. 3,000 on 78 miles of unmetalled roads and about Rs. 500 on a length of 400 miles of village tracks. Carriage by road is on carts drawn by two or four bullocks or buffaloes. A pair of the local draught-cattle cannot pull a load of more than 12 maunds, but with buffaloes as much as 30 maunds can be put on a cart. The



OLD FORM OF COUNTRY CART WITH SOLID WHEELS.

Bemrose, Collo., Derby.

price of a country cart is something under Rs. 50, and the same kind are used both for travelling and for carrying produce, light travelling-carts having only recently been introduced. In 1907-08 the District contained 51,333 carts.

CHAPTER VI.

FORESTS AND MINERALS.

FORESTS.

The section on forests is taken almost entirely from an interesting note contributed by Mr. A. E. Lowrie, Deputy Conservator of Forests, Raipur. But as Mr. Lowrie's note treated generally of the forests of Raipur, Drug and the Feudatory States, it has had to be partly rewritten for the purposes of the Gazetteer.

Area and distribution of the forests.

172. The Government forests cover an area of 1,321 square miles or 26·7 per cent. of that of the District, excluding the zamindāris. The Sonākhān forests, recently transferred from Bilāspur, are still included in the Bilāspur Forest Division, while, on the other hand, the Raipur Division includes the Bālod range of Drug District. Besides the Government forests the District has 853 square miles of private forest and grass land in the mālguzāri area and 2,169 square miles of zamīndāri forest. The total forest area is, therefore, 4,342 square miles or 44 per cent. of that of the District. Of the 1,201 square miles of forest in the Raipur District, excluding the Sonākhān[1] range, 1,194 are A class forests. The forests consist mainly of two large blocks in the south and east of the District. The forests are badly situated for supplying the needs of the population and the large central plain is now bare of any woodland and in parts, indeed, almost treeless. There is no jungle within 35 miles of Raipur town. With the exception of the Lawan pargana the process of denudation had been completed before the commencement of British rule in 1854. The Government reserves extend in

[1] All statistics given subsequently do not include those for Sonākhān forests, which are included in the Bilāspur Forest Division for management.

a circular direction from east to west, bordering the open plain below Balodā Bazār, Arang and Dhamtarī. The mālguzāri forests lie interspersed with the Government forests, in the same localities and beyond these are large tracts of jungle belonging to the zamīndāris and Feudatory States. For the purposes of management the forests are divided into six ranges, Lawan and Sirpur-Khalāri constituting the main eastern block; and Singhpur, Dhamtarī, north Sihāwa and south Sihāwa forming the southern block. The Sonākhān range lies detached to the south of the Mahānadi. The north and south Sihāwa ranges lying on either side of the Bārābhandār plain, which contains the head waters of the Mahānadi, include the most important forests, containing valuable *sāl.* The northern range is level or undulating, but the southern rises steadily from north to south, and its western half is a mass of steep hills intersected by a network of ravines. The Singhpur and Dhamtarī ranges lie to the south of Dhamtarī and north of the Sihāwa forests. The surface is broken up into low hills and the soil is dry and friable, the principal rock being metamorphic sandstone. The Lawan range lies to the east of the Mahānadi in Balodā Bazār tahsīl. It is hilly to the north and west and fairly level in the centre and to the south-east. Sirpur-Khalāri range lies to the east of the Mahānadi adjoining the zamīndāris and consists of low level ground alternating with stony plateaux, with abrupt and high hills in some of the reserves. This supports a low mixed growth of stunted coppice, with a fair sprinkling of mahuā, *salai* (*Boswellia serrata*) and other standard trees.

Character of the forests. Mixed forests.

173. The whole area may be broadly divided into mixed and *sāl* forest, the former being the poorer and more common type. Occasionally teak is found in the mixed forests, but there are few valuable trees of this species in the Government reserves. The timber of the mixed forests is more or less in the pole stage, but when cut, it commands a

ready sale, even though the greater number of the species found are inferior woods. Timber trees of a better class are scattered over the area as *sāj* (*Terminalia tomentosa*), *bīja* (*Pterocarpus Marsupium*), *dhaurā* (*Anogeissus latifolia*), *kusum* (*Schleichera trijuga*), *karrā* (*Cleistanthus collinus*), *khair* (*Acacia Catechu*), mahuā (*Bassia latifolia*) and *tendū* (*Diospyros tomentosa*). This type of forest is found both on the level and the sides and tops of the hills. Where the soil is poor the growth is stunted and sparse with much grass land, but on richer soil the forest may be well grown and dense. In the zamīndāris of Khariār, Bindrā-Nawāgarh and Deori, teak is found in the mixed forests but except over limited areas nearly all the timber of any girth has been cut out.

Sāl forests.

174. The *sāl* forests form a distinct type and, with the exception of a limited area in the north-west corner of Drug District, the bulk of the *sāl* forests lie in the south and east of the Raipur District, comprising a large area in the north-east half of Bastar, the south-eastern zamīndāris, the Sihāwa ranges of Government forest, and an area of about 20 square miles known as the Kantranāla reserve of Lawan range. The *sāl* (*Shorea robusta*) grows chiefly on gneiss soil mixed with laterite and is for the most part confined to fairly level and undulating ground, between the hills running from east to west in both belts of the *sāl* forest of Drug and Raipur. The hills themselves rising at times to 2,500 feet are intersected by numerous ravines and contain, on the whole, a poor forest growth with or without teak and practically no *sāl*. In these forests the *sāl* is more or less gregarious, its principal associates being *bīja*, *sāj*, *dhaurā*, *karrā*, *jamrī* (*Eugenia sp.*) and a number of trees of inferior wood. Along the Sondhal river, a large tributary of the Pairi, *sāl* associates with teak and forms quite a feature on either bank. This is, Mr. Lowrie states, the only place in India where the two species are found together. The *sāl* is leafless for a very short time in March and presents

a beautiful scene when the new foliage tinged with red begins to appear. It is then that the flowers of the *sāl* come out and for miles the forest is a mass of green flecked with white ; the air is laden with their scent and myriads of bees are busy gathering the honey, which is as good as any to be found in England. In such scenery one forgets that the hot weather has set in.

Statistics of revenue.

175. The following statement shows the revenue under various heads for selected years :—

	Timber.	Fuel.	Grazing and grass.	Bamboos.	Minor produce.
1902-03 ...	6,300	4,800	10,600	1,500	15,200
1903-04 ...	6,800	1,100	9,900	2,500	14,500
1904-05 ...	12,500	6,300	13,700	3,300	11,800
1905-06 ...	12,800	1,400	18,900	3,100	12,000

Considering the extent of the forests the revenue from timber and firewood is small, but honeycombed as the Government reserves are with zamīndāri and mālguzāri forests the administration is most difficult. Sales are confined to a limited amount of house-poles for local consumption, but the main supply is obtained from private sources ; for fuel there is very little demand. The Sihāwa forests contain the most valuable *sāl* in the pole stage, but nearly all the large timber has been worked out. In former years all these forests suffered greatly from *dahia* or patch cultivation so that the poles are generally the results of stool shoots ; and the practice of tapping the *sāl* for resin has also had a very injurious effect. The *sāl* poles do not at present command the sale which might be expected, as the inferior species satisfy the local demand, but if a passable road were made from Dhamtarī to Sihāwa,

a good demand would at once spring up for *sāl* poles. The absence of any local industries such as cotton mills affects the revenue a good deal. Bamboos are found only in the south Sihāwa and Lawan ranges and these only over a limited area of about 40 square miles. They command a ready sale, fetching as much as six rupees a hundred when cut and floated down the Mahānadi to Dhamtarī.

Minor produce.

176. A considerable amount of revenue is derived from grazing and commutation dues. The bulk of the fees are collected on the village assessment system, by which the whole village pays a lump sum down for the privilege of grazing their cattle and extracting minor produce for their own use. Thatching grass is also an important item, and the villagers come with their carts to cut and remove it. The species cut are *gandri* (*Iseilema laxum*) and *sukla* (*Heteropogon contortus*) and they are sold at three to five rupees a cart-load of 1,000 to 2,000 bundles. Lac is the most important item of minor produce and is cultivated on the *kusum* (*Schleichera trijuga*), the *palās* (*Butea frondosa*), the *khair* (*Acacia Catechu*), the *dhobri* (*Dalbergia paniculata*) and the *ber* (*Zizyphus Jujuba*). The most valuable lac is produced on the *kusum* tree which abounds in the District, and the cultivation is carried on by Gonds, Binjhwārs and Kamārs. To infect the tree five or six sticks containing the insects wrapped in rice straw are tied on to the branches and they then swarm out over them. This process is carried out in February and August; and the harvest is obtained in each case about six months later. The winter harvest is known as *katki*, and the summer one as *batri*, the former being the more valuable. Three years ago no lac was produced in Government forest. But during that period 102 forest villages have been established for lac cultivation and the insect has been propagated on 13,500 *kusum* trees. The present price of lac is Rs. 160 per *bojhā* of 192 seers. Next in importance to lac are myrabolans or the fruit of the *harrā* tree (*Terminalia*

Chebula). This tree is common in the District, thriving best in the open and on a light and sandy soil. Large trees will give a maund or more of fruit in a good year. In the forests it gives a poorer yield. The nuts are collected in December and January and dried in the sun. Contractors take leases of the crop and collect it through the agency of the villagers, who bring it to Dhamtarī and other centres. Here the Bombay firms have agents, and large godowns have been erected, in which the outer coverings of the nuts are removed by women and they are then placed in bags and sent to Bombay and Calcutta for export. The seed residue is bought by the brick and tile burners for fuel. The price of *harrā* or myrabolans varies according to the abundance of the crop from about Rs. 2-4 to Rs. 3-8 per *pallā* of 121 seers. Another important product of the forest consists of the corolla of the flowers and the fruit of the mahuā (*Bassia latifolia*). This tree flowers in February and March. The flowers are collected by women and children and hundreds of them may be seen leaving their villages in the very early dawn to gather those which have fallen in the night. They afford a large addition to the food supply of the poorer classes. The outer covering of the fruit when green is eaten by the villagers and from the ripe seed a thick buttery oil is extracted, which is used both for cooking and lighting. Honey and wax are collected from the for ests and are the produce of three different kinds of bees, called locally *bhanwar*, the large bee, *satpuria*, the lesser bee, and *oudan*, the small bee. The *kosā* cocoo ns of the tasar silk moth are also collected and sold in the village markets at five to six for a pice. The principal tree on which the larvæ feed are the *sāj* (*Terminalia tomentosa*) and the *dhaurā* (*Anogeissus latifolia*), the cocoons from the former being of a white and those from the latter of a yellowish colour. Another article which is largely collected and eaten is *chironjī*, the fruit of the *chār* tree (*Buchanania latifolia*). *Baichāndi* is the tuber of *Dioscorea dæmona*. It is prepared by boiling and continuous washing and eaten by the villagers. *Tīkhur* or arrowroot

26

is the tuber of *Curcuma angustifolia*, and is sold for food after being washed and pounded.

Revenue and management.

177. The following statement shows the results of forest management:—

	Revenue.	Expenditure.	Surplus.
1902-03 ...	42,000	42,500	—500
1903-04 ...	39,500	47,800	—8,300
1904-05 ...	53,600	53,700	—100
1905-06 ...	54,900	60,700	—5,800

After the constitution of the forests as Government reserves in 1878 they were under the control of the Deputy Commissioner, and were managed almost solely with a view to immediate revenue. A Forest Officer was appointed to Raipur in 1882, but until 1893 purchasers under the license system were permitted to visit any part of the forests, select their own materials, with the exception of certain reserved species, and cut according to their own wishes. Little had been done in the way of improvement until recent years, but the maintenance of the roads has now been taken in hand and good fair-weather tracks are being constructed through all ranges. As already stated the construction of a made gravelled road from Dhamtarī to Sihāwa is urgently required. A number of tanks have been constructed for the use of forest villages and for the watering of cattle during the hot weather. Wells have been excavated in various places and rest-houses have been built at Sītanadī, Birgurī, Gattāsilli, Nawāpāra and Nagari. In 1907 a special establishment was maintained for the protection of over 670 square miles of forest from fire.

178. The zamīndāri forests have been recklessly worked for years and the bulk of the area now contains little or no large timber of value. In Khariār and Bindrā-Nawāgarh there is still a certain quantity of good teak, but it is rapidly being exhausted. The valuable *sāl* forests of these and other zamīndāris have also been denuded of nearly all timber of value. A contract for cutting the forests of Bindrā-Nawāgarh has been held for a long period by a local firm and during the last five years they have sold more than 100,000 broad-gauge and 200,000 narrow-gauge sleepers. *Sāl* beams rough-squared are also brought from the zamīndāris of Kauria and Deori to Raipur and sold at rates varying from 13 annas to R. 1-4 a cubic foot. Next to teak and *sāl* the most important tree is *bījasāl* (*Pterocarpus Marsupium*), and this is also brought to the market in fair quantities. Poles of other woods are sold to villagers by the cart-load at rates varying from three to five rupees. *Dahia* or patch cultivation is still carried on in the zamīndāri forests by the primitive tribes, who cut down large areas year by year without restriction. No silviculture is attempted and nothing is done to stop the fierce fires which yearly sweep through both mālguzāri and zamīndāri forests. The zamīndārs have started a forest department, but the men are employed solely for the purpose of issuing permits and collecting revenue. The right to remove minor produce is leased to a contractor who pays a fee for the contract and a royalty on the produce which he removes according to weight. A substantial revenue is obtained by this means but it might be increased with better management.

Zamīndāri forests.

179. The mālguzāri or private forests of village proprietors are confined to the south and east of the District, where they are generally adjacent to the Government forests. The forests have with few exceptions been worked out and nearly all the large timber of any value extracted. The village of Borai is the only one in which large workable *sāl* is now standing. Poles from private forests are sold in large numbers at a nominal rate of two and

Mālguzāri forests.

three rupees a cart-load to villagers coming from the open country. The large *sāl* of four feet and upwards has been cut by contractors and converted into railway sleepers. Bamboos do not exist in any of the village forests. Owing to the large demand for grass the village proprietors make a good profit by selling it. In fact in some cases it pays them to let the fields remain fallow in order that a good crop of *gandri* grass may be obtained. The chief item of minor produce is lac which is cultivated on the *kusum* tree, usually by the Gonds, Binjhwārs and Kamārs of the village. To these men the trees are farmed at a fixed rate yearly. Only in a very few cases do the proprietors themselves cultivate lac, and those who do are nearly always Muhammadans. The value of this product is now being realised by the people with the result that the rates charged by the owners of the trees have been largely enhanced during the past five years. The free collection of mahuā by the villagers is nearly always permitted. In fact, in most villages the mahuā trees though nominally the property of the mālguzār, really belong to some one or other of the tenants.

Arboriculture.

180. The progress of arboricultural operations on roads in charge of the Public Works Department in the District has been very backward owing to the inadequacy of the funds allotted for the purpose. There are 22 roads in charge of the Public Works Department with an aggregate length of 572 miles. Of this length only 153 miles have been provided with avenues 15 miles of which are under maintenance at present. For 247 miles avenues are not required as the roads pass through forests. 156 miles remain to be provided with avenues. Unless the grants are materially increased it will take an indefinite number of years to complete the work even on existing roads. At present, the average expenditure which the Public Works Department incurs every year on arboriculture is Rs. 2,200 a sum which if concentrated on one or two lengths may eventually result in some improvement. Avenues (including those under maintenance) of any consi-

derable lengths exist on the following roads, but these are not continuous, gaps being frequent.

	Miles.
Raipur-Bilāspur road	39
Tildā-Simgā road	8
Bhātapāra-Lawan road	18
Raipur-Dhamtarī road	26
Raipur-Kharorā-Palāri-Balodā Bazār road ...	28
Raipur-Sambalpur road	17
Great Eastern Road	9

The two miles of avenue existing on the Rājim-Deobhog road were planted by the zamīndār of Bindrā-Nawāgarh; while a few *gaontias* and tenants have begun planting trees on the Saraipāli-Sārangarh and Basnā-Padampur roads. On this latter road a peon on Rs. 5 per month is engaged to look after the work. The Public Works Department maintains ten nurseries, two on the Bhātapāra-Lawan road, two on the Raipur-Dhamtarī road and one each on the Dhamtarī railway feeder road, the Rājim branch road the Rājim-Deobhog road (*Khālsa* section), the Raipur-Palāri-Balodā Bazār road, the Raipur-Sambalpur road and the Arang-Khariār road.

The District Council also conducts operations on the following roads in their charge :—

Names.	Length.	Established Avenues	Avenues under maintenance.
Dhamtarī-Sihāwa road...	8	.. ...	5
Dhamtarī-Potiādīhi road.	4	......	4
Seorīnarāyan-Sārangarh road.	30	......	......
Balodā-Simgā (fair weather road)	30	30 (with long gaps).	......
Raipur-Mahādeo (fair weather road)	1	......	1
Total ...	73	30	10

Thus 40 miles are either established or under maintenance. Of the Dhamtarī-Sihāwa road 3 miles do not require avenues as they pass through forest. The Seorīnarāyan-Sārangarh road (30 miles) is not included in the present scheme of the Council. The average expenditure on arboriculture incurred by the Council every year is Rs. 2,253.

The principal kinds of trees planted on the avenues in this District are mango, *nīm* (*Melia indica*), pipal (*Ficus religiosa*), *bar* (*Ficus bengalensis*), *karanj* (*Pongamia glabra*), mahuā (*Bassia latifolia*), *jāmun* (*Eugenia Jambolana*) and *siris* (*Albizzia Lebbek*).

MINERALS.

181. The District of Raipur is singularly deficient in mineral products. Iron ore is found in small quantities scattered over the District, the principal sources being in Bindrā-Nawāgarh and Deori zamīndāris, where it is worked by the local Lohārs in manufacturing agricultural implements.

Minerals.

A sandstone of chocolate colour, locally known as Jalkī stone, is obtained from quarries at Kumhāri and Khapri about 8 miles west of Raipur, and is used for flagging, milestones and fencing as it is easy to work. 16,000 to 20,000 cubic feet are used annually and the stone sells in Raipur at 6 annas per cubic foot.

CHAPTER VII.

FAMINE.

182. No regular reports of famine exist prior to 1868-69, but it is known that in 1828 a failure of crops occurred. At that time in the landlocked tract of Chhattīsgarh there was no effective demand in grain, except in the food-supply of the local population, and after a favourable harvest, rice could often be bought at 400 seers to the rupee in the interior; for although in other parts of the Province food-grains were then sold at a rate not much lower than that prevailing at present, yet the prohibitive cost of transport in the absence of roads and the want of a regular commercial class prevented the growth of a regular export trade.

Early famines.

In 1829 the price of rice rose to 12 seers to the rupee, and the effect of this difference from the ordinary retail rate must in itself have produced a famine. It must be remembered that at this period coin was scarcely seen in villages, and transactions were conducted by barter or cowries as a medium of exchange.

In 1833-34, owing to the distress in the north of the Province, grain was exported from Chhattīsgarh by Government agency, and in the following year, 1834-35, the rice crop partially failed in Chhattīsgarh itself. In spite of the prohibition of export, prices rose to 24 seers to the rupee, and thousands of people are reported to have perished. The revenue of nearly all the villages in the District declined considerably during the next few years, the country being at this time under Marāthā administration. In 1845 there was again local distress owing to the failure of the rainfall, but Raipur was less severely affected than Bilāspur. The price of wheat was 21 seers to the rupee and that of rice 27 seers, and a scarcity was experienced, but no details of it are available.

The year 1868-69 and other seasons of scarcity.

183. In 1868-69 the rains failed early in August, and no substantial quantity was received from this time until after the rice harvest. The autumn and spring crops on the black soil tracts of the Drug and Dhamtarī tahsīls yielded moderately, but in Raipur and Simgā the harvest was only a quarter of an average. The Lawan and Kasdol parganas were most severely affected. It is recorded that inferior proprietors and tenants surrendered their rights to land on condition of receiving help, and people left the distressed tracts in large numbers owing to the inability of the landlords to support them. Villages with forty or fifty tenants were reduced to two or three, and many villages were wholly deserted and fell back into jungle. The kodon crop had however been successful and the forest tribes were little affected. Five poor-houses were open through the year 1869 at the principal places, where aid was given to the destitute. The average attendance at the Raipur poor-house, the largest, was 466, and the total number of persons relieved for one day, 112,000. Funds were raised for the poor-houses by subscription and Government gave a grant of double the amount thus obtained. Two relief-works were opened in December 1868 on the roads from Simgā to Borlā in Kawardhā State and from Bilāspur to Mandlā. In May 1869 cholera broke out on the works and in four days there were 160 deaths. A general panic broke out, and the labourers, numbering some 7,000, fled. The Deputy Commissioner, Captain Twyford, at once set out to the spot and returned after reorganising the hospitals and doing much to restore confidence.

On his way back he was himself attacked by cholera and died after 28 hours' illness. The wretched deserters spread themselves broad-cast over the country carrying the disease wherever they went and it raged with unexampled violence till the month of August. The Government works were then closed, but owing to the distress in Lawan pargana a fresh work had to be opened there in June on the Lawan-Seori-

narāyan road which was kept in operation till October. The total expenditure on works was only Rs. 50,000. About Rs. 25,000 of land revenue were suspended, and advances for seed were made to an extent not exceeding half of the land revenue or Rs. 300 in individual villages. The census statistics of this period are too inaccurate for any deductions as to the effect of the famine on the population, but there is no doubt that distress was severe, and in these days measures of relief would have been on an altogether different scale.

In 1877-78 the monsoon appeared in the last week of June, but long breaks in August and September were detrimental to both harvests. A fall of rain early in October partly saved the rice, but the spring crops were again injured by rainy and cloudy weather in February. The year was one of high prices and slight scarcity, but it is stated that the general condition of the people was not affected.

In 1886 the rainfall of both July and August was very scanty and good rain was not received till the middle of September. The high-lying rice was destroyed, but that in heavy land and the kodon yielded a fair outturn. The Dhamtarī tahsil did fairly well, but in parts of Drug, Simgā and Raipur the crop was only a quarter of an average. Work was provided on several roads, and tanks were constructed at Chāndabhāta, Lohārdahri, Bhilai, Supelā and Deopuri.

In the following year, 1887-88, the rainfall of September and October was short and the rice crop was somewhat below the average. This was also the case in the next year, 1888-89, and the Simgā tahsil especially had poor harvests for three years running.

Seasons prior to 1897.

184. From 1891-1895 the District enjoyed a succession of fairly prosperous seasons in contrast to the rest of the Province, where the spring crops were being ruined by excessive cold-weather rain.

In 1894-95 the spring crops only were somewhat poor. But in 1895 the monsoon ended in the middle of September and

there was very little rain from that time till the end of October. The light rice and the small millets kodon and kutkī were destroyed on high-lying fields and the spring crops were injured by lack of moisture in the cold weather. The harvest was only half an average, the Simgā tahsīl as on previous occasions faring worst. The average price of rice in 1896 was 13 seers as against 17 seers in 1894. The poor classes suffered from want of food and a severe epidemic of cholera broke out in the hot weather. The death-rate for the year was 41 per mille as against 25 in 1895.

The famine of 1897.

185. The monsoon of 1896 began favourably and continuous and heavy rain was received up to the end of August. During the early part of the monsoon the Seonāth river was flooded seven times, causing great damage to riverside villages, and the cultivators everywhere cut the embankments of their fields to prevent the rice from being swamped. At the end of August the monsoon failed, only three inches of rain being received in September and none in October. Under the influences of of a hot sun and dry west winds during these months the rice crop rapidly withered, while the ground became too dry for the spring crops to be sown. The area under these latter was considerably reduced, but good showers in November and January revived the young plants and wheat and gram ultimately gave a fair outturn. Linseed and the pulses which are sown as second crops in the standing rice after the method known as *uterā* failed completely. The outturn of rice was 38 per cent. of normal and of kodon 45 per cent., the combined harvest being 40 per cent. of an average. This following on the previous failure of crops produced a severe famine. The northern parts of Drug and Simgā and the Raipur tahsil to the west of the Mahānadi were most affected, while in the heavy black soil of the Dhamtarī tahsīl the crops yielded fairly well and the people profited by the high prices. Relief-works under the Public Works Department began to be opened in December 1896 and by the end of April twenty-five camps were in

existence. The people flocked to the works in numbers, which upset all previous calculations and at one time as many as 70,000 persons had to be employed. Several new roads were made, among them being those from Simgā to Kawardhā (21 miles), Tildā to Sirpur, Dhamdā to Deorbija, Drug to Bālod, Dhamdā to Gandai and the Balodā-Palāri and Bhātapāra-Lawan roads. Local works under Civil officers were also undertaken and 21 tanks were dug, while a large number of tanks were constructed or repaired by means of famine loans to mālguzārs, which were made without interest and with remission of a part of the principal. Altogether nearly 4 lakhs were advanced in famine and land improvement loans.

Village relief began to be distributed in February 1897 and eight poor-houses and forty-nine kitchens were also opened. The highest number of persons on all forms of relief was 106,000 or nearly 7 per cent. of the population in May 1897, and the expenditure was Rs. 18½ lakhs. More than 3½ lakhs were also distributed in advances under the Agriculturists' Loans Act and three lakhs were distributed from the Indian Charitable Fund. The mortality for the year 1897 rose to 81 per mille from 41 in 1896. Up to May 1897 the mortality was not large, but during this and the succeeding months it rose heavily. The birth-rate fell from 37 in 1896 to 27 in 1897. The average price of rice for the year 1897 was 9·3 seers, while in July and August 1897 it rose to 7½ seers. The annual rate was 140 per cent. higher than the normal one of 18 seers in the years before the famine.

No regular famine had occurred in the Central Provinces for nearly 30 years, and few or none of the officers of the Commission had any experience in dealing with this calamity. Relief measures generally were begun too late, the people being already severely distressed in the closing months of 1896. And though, when once the work was undertaken in earnest, the untiring energy and devotion of the Deputy Commissioner, Mr. H. M. Laurie, brought the administration to the highest possible degree of efficiency, this could not altogether rescue

the people whose condition was in many cases sunk too low.

Seasons between two great famines.

186. In the next year, 1897-98, the rains were late and a long break in July caused great apprehension. Though the rainfall of the year was only 36½ inches it was well distributed and rice gave an average crop. Owing to the absence of winter rains the spring crops were short. In the following year there was again no rain between October and January, but the harvest was, on the whole, a good one.

The famine of 1900.

187. The hot weather months of 1899 were marked by frequent and heavy showers. The monsoon broke late and feebly in June. One good fall was received in July, after which no rain fell till the second week of August. The monsoon then reappeared and gave 11 inches in August, but soon after the beginning of September it finally ceased and no rain fell till the end of the year. The light rice and the bulk of that on the heavier soils failed entirely, while owing to the scanty rainfall the tanks did not fill and few of them gave any water for irrigation. The fields dried up and less than half the spring crop area was sown, while the crops withered from the absence of rain and returned little more than the seed-grain. The general harvest was less than a quarter of an average. It will thus be seen, the Deputy Commissioner wrote, that the year 1899-00 was one of complete and absolute failure of both autumn and spring harvests and the rich and hitherto untouched Dhamtarī tahsīl gave way to it as completely as the poorest tracts swept by the first famine and inhabited by improvident Chamārs, who look to Government and the grain stores and cattle of their neighbours to carry them through bad times. The late Sir D. Ibbetson was then head of the Province, and under his direction preparations for relief were begun in ample time and extended as the occasion for them arose. The Deputy Commissioner was Captain Macnabb. By the end of November 1899 twelve road-works had been

opened and no less than 58,000 people were in receipt of assistance. The numbers continued to increase so rapidly that the Public Works Department were unable to cope with them and the regular relief camps were supplemented by a large programme of village works. A comprehensive scheme was then drawn up to cover the whole District, and 56 charges in all were opened, in which in March 1900 nearly 200,000 persons, including dependants, were employed. Among the roads constructed the most important ones were those from Rāj-Nāndgaon to Antāgarh, Rājim to Deobhog (for 19 miles), Lohāra to Dhamtarī (29 miles), and Gundardehi to Rāj-Nāndgaon (13 miles). A number of irrigation tanks were also constructed, among the most important of which were those at Sanjāri, Sorli, Marodā, Khapri Arjundā, Gundardehi, Kharorā and Hatod. Earth-work and collection of ballast were carried out for the Raipur-Dhamtarī feeder line, the Raipur-Vizianagram Railway and the Bengal-Nāgpur Railway. Large numbers of village works were also undertaken. Petty works consisting of small tanks, repairs to old tanks, the draining up of streams for water, repairs to village roads and the construction of wells, were carried out through the agency of mālguzārs or village proprietors to whom grants were made. Large works were conducted on the gang system under paid officials. Altogether 339 new tanks were constructed and 1,016 existing tanks repaired. Grass cutting operations were carried out by the Forest Department and nearly 9,000 tons of grass were cut. Relief to weavers was only given on a very small scale, and doles to incapable persons in villages did not assume very large proportions.

Kitchens.

188. As supplementary to works and in lieu of them and after the breaking of the rains the principal form of relief adopted was that of the distributing of cooked food in villages. This was usually done under the supervision of the village proprietor, a paid clerk being employed to keep the accounts. In many cases Chamār cooks were employed to meet the caste prejudices

of the large Chamār population, while in the others the cooks were Brāhmans. So long as the works were open the attendance at kitchens was moderate, but when they were shut down on the breaking of the rains, it assumed enormous proportions, the great bulk of the population being quite unrestrained by caste prejudice from the acceptance of cooked food. In August, 2,718 kitchens or centres for the distribution of food were open, and 660,000 persons or 42 per cent. of the entire population of the District were receiving food at them. Such a state of things has been absolutely unprecedented in any previous Indian famine.

Statistics of the famine.

189. Relief measures of all kinds lasted from October 1899 to November 1900, and during this period the highest number of persons on all forms of relief was 707,000 or 44½ per cent. of the population. The direct expenditure was a crore and 26 lakhs or fifteen times the annual demand for land revenue. Besides this, advances to the amount of eight lakhs were given out under the Agriculturists' Loans Act and four lakhs were distributed from the Indian Charitable Relief Fund. Practically the whole of the land-revenue demand of 8½ lakhs was suspended.

From the very commencement of the famine missionaries of all denominations came forward with offers of assistance and nearly all of them took up duty in the supervision of relief. Among native gentlemen, the zamīndār of Khariār, Brijrāj Singh Deo, was most munificent in his charity. He expended about Rs. 8,000 on relief-works and maintained nine kitchens throughout the famine and made loans for seed grains to his tenants to the extent of Rs. 30,000. The action of one Bachia Teli of Kurud also deserves mention. Though only a tenant he gave Rs. 400 for the partial construction of a tank in the village as a relief-work and he and his family worked on it for a considerable time without wages. The mortality for the year was 58 per mille which cannot be considered severe. It rose in the hot

weather owing to the outbreak of cholera. There was a great scarcity of water, and in such an event the sources of supply became polluted and propagated disease. The infant mortality was also heavy on account of the abnormally high birth-rate of the preceding year.

The price of rice rose to 9½ seers between October 1899 and January 1900. It then fell somewhat as imports flowed in from Bengal and Burma where the crop had been good, and fluctuated between 10 and 12 seers for the rest of 1900, the average for the year being 10½ seers. Gram was the same price as rice and wheat about a pound to the rupee more expensive.

Subsequent seasons.

190. In the following year, 1900-01, the rainfall was heavy, but the area sown was short, a good deal of imported Bengal seed failed to germinate, and owing to the lack of labour the crops were not properly weeded. The absence of cold weather rain injured the spring crops and the outturn of both was only about three-fourths of an average. Some village relief had again to be distributed in the Dhamtarī and Simgā tahsīls in the hot weather. In the following year, 1901-02, the regular monsoon was very heavy, but the late rains were short and none was received in the cold weather. The spring crops were poor except on the best soil and the Lawan pargana in particular suffered heavily. A large number of Chamārs and others migrated to Kharagpur where they found employment on the Bengal-Nāgpur Railway.

The scarcity of 1902-03.

191. In 1902-03 the monsoon broke very late, less than an inch being received in June and a long break occurred between the last week of July and the last week of August. The monsoon also ceased early in September and only slight showers were received during the latter part of that month and October. The rice crop failed over the whole area west of the Mahānadi, while kodon only gave half a crop and the spring crops were poor. The harvest on an average was little more than a third of the normal. A regular programme of relief was

initiated, the construction of several large irrigation tanks being undertaken as relief works.

At the end of April the total numbers on relief reached 60,000, after which they began to decline and the works were gradually closed down during the rains. Liberal advances were made for seed-grain and nothing more was found to be required. The price of rice during the year was 13 seers per rupee, and the death-rate remained very low.

Subsequent seasons.

192. After this the District enjoyed two good seasons, a moderate one in 1905-06 and another good year in 1906-07. But the next year, 1907-08, saw another weak monsoon characterised by a long break in July and an early withdrawal about the middle of September. The latter part of that month and October were rainless, but showers received subsequently benefited the spring crops. The heavy rain of August filled the tanks and a considerable area was irrigated. The crop varied from a quarter to more than half an average in different tracts. Apprehensions of the necessity for relief were entertained, but this was found to be unnecessary to any considerable extent.

The above account of the famines which have visited the District has shown that the rainfall especially of the later monsoon in September and October is highly precarious, and upon it depends the fate of the rice crop. Rice is one of the most profitable crops to grow, especially as second sowings can in good soil be made in the damp rice-fields, but it requires a substantial quantity of rain extending over a considerable period, and even a partial failure may do it irreparable damage. The past history of the District shows that the considerable expenditure on irrigation tanks now being incurred by Government cannot fail in the long run to be fully repaid.

CHAPTER VIII.

LAND REVENUE ADMINISTRATION.

Difficulties in getting statistics of previous settlements.

193. The revenue history of the District is somewhat complicated by the fact that up to 1861 the present Raipur, Bilāspur and Drug Districts (with the exception of certain tracts recently added from Sambalpur) formed only one District; and that after Raipur and Bilāspur Districts had been separated in 1861, a second partition of Chhattīsgarh was carried out on January 1st, 1906, when the Sambalpur District, except Phuljhar, was transferred to Bengal, and a new District, Drug, was created out of portions of the old Raipur and Bilāspur Districts. However figures referring to the Raipur District as at present constituted have now been obtained for a period so far back as the first regular settlement of 1862 to 1868.

Marāthā administration and Colonel Agnew's reforms.

194. Of the system of administration under the Haihayavansīs (a Rājput family who held Chhattīsgarh for centuries), nothing is known. In the middle of the 18th century the country was conquered by the Marāthās, and we get some more definite information. The whole object of the Marāthās' administration was to extract the maximum revenue without the least consideration for their subjects. Chhattīsgarh was divided into small administrative units under officials called Kamaishdārs, and these men made annual settlements of the villages in their charge. But the revenue was paid in three *kists*, and though the Kamaishdārs fixed the first two *kists*, the third was not fixed, and would naturally be as much as the official could possibly squeeze out of the lessee of the village. The result of this system was almost to ruin what had once been a flourishing, if uncivilised, country. Fortunately for Chhattīsgarh, in

1818 the possessions of the Bhonslas came under British management for 12 years, during the minority of Raghujī. From 1818 to 1825 Chhattīsgarh was administered by Colonel Agnew as Resident. This officer, whose name was long remembered in the District, reformed many of the abuses of the Marāthā administration. He did not alter the system of annual settlements, but he took care that they should be more equitable, and he also reduced the number of Kamaishdārs from 27 to 9. The result of better administration was that not only did the condition of the people improve, but that the revenue of the Chhattisgarh *khālsa* was raised from Rs. 3,31,470 to Rs. 4,03,224 (Nāgpuri[1] rupees) in eight years. When the Bhonsla Rāj lapsed to the British in 1854, further progress had been made, and the revenue of the old Raipur District amounted to Rs. 2,78,536 (Company's rupees = 3,25,886 Nāgpuri rupees).

Early years of British rule.

195. During the next eight years settlements were triennial, and the following were the amounts fixed for the old Raipur District:—

	Rs.	a.	p.
1855-57	2,78,536	5	8
1858-60	3,11,192	11	4
1861-62	3,17,819	10	4

The proportion of this sum which fell on the present Raipur *khālsa* cannot be accurately stated. Taking the figures from paras. 286-300 of Mr. Hewitt's Report it would appear that the former revenue of the parganas reported on therein was Rs. 1,60,113 but a small portion of this tract was afterwards transferred to the Drug District. To this must be added Rs. 3,427 for the Tarengā *tāhutdāri*. Then there is the *khālsa* land east of the Mahānadi which has recently been transferred to Raipur, and the nearest guess that can be made as to the previous revenue of that tract is Rs. 3,300. Roughly speaking, then, prior to the first

[1] A Nāgpuri rupee = about 13½ annas.

settlement, the revenue of the present Raipur *khālsa* was Rs. 1,66,840. As regards the zamīndāris, the *takolī* or privileged revenue paid by Fingeshwar is not given in Mr. Hewitt's Reports; but as he says he treated the zamīndār very leniently, it is probable that as in the neighbouring zamīndāris, Narrā, Deori, Kauria and Suarmār, he made practically no alteration. Assuming this to be the case, the old Fingeshwar *takolī* may be put at Rs. 500 and taking this figure, the total *takolīs* of the zamīndāris included in the present Raipur District stood at Rs. 3,826-14-0 in 1862, and the total revenue of the District at Rs. 1,70,666-14-0. This figure is, of course, only approximate.

Khālsa and zamīndāris dealt with separately.

196. In dealing with the land-revenue history of the next 46 years it will be advisable to treat the *khālsa* and zamīndāri portions of the District quite separately. The reasons for this are as follows:—The zamīndārs hold on a somewhat different tenure from the mālguzārs, for though they are only ordinary British subjects, yet their payments are called *takolī* like those of the Feudatory Chiefs, and are calculated on the revenue they would pay if they were mālguzārs, and not on their assets. Secondly, their payments are not strictly on account of land revenue, but have at one time or another included payments on account of *pāndhri*, excise, police, etc. Thirdly, owing to changes of Government policy, the *takolīs* of many of the zamīndārs have been altered during the currency of the settlement. It is therefore proposed to deal with the *khālsa* portion first, and after bringing its history up to date, to give the history of the zamīndāri settlements.

The first regular settlement—The survey.

197. The first regular settlement was undertaken in 1862, when survey operations were started. It was completed by 1868 and the Report submitted in March 1869. The Settlement Officer who did practically the whole of the assessment work was Mr. J. F. K. Hewitt of the

Bengal Civil Service. His work consisted of three distinct portions: the survey, the grant of proprietary rights and the preparation of a record of rights, and the assessment. The survey was a decidedly good piece of work, considering that he had a very small, and probably a very inefficient, staff. It was found to be only 10 per cent. out when the revenue survey was made.

Conferral of proprietary rights—The Tāhutdāris.

198. In conferring proprietary rights, the only serious difficulty which occurred was how to deal with the *tāhutdāris*. About these a word of explanation is required. During the first period of the Marāthā rule, large areas of good land went out of occupation, partly owing to the iniquitous system of administration, but also to the raids of the Binjhwārs from the jungles of Sonākhān. To get these tracts recolonised the Government gave out large blocks of territory on clearance leases, the lessee being called a *tāhutdār* and the block a *tāhutdāri* or *tāhut*. At the time of the first regular settlement there appear to have been the following *tāhutdāris* in existence:—

Lawan	... 336 villages.
Khalāri, Sihāwa	... Villages unknown.
Sirpur	... 42 villages.
Tarengā	... 143 villages.

The first three were leased to Pila Sao Baniā of Lawan and his brothers, and the last was in Bilāspur and was settled by Mr. Chisholm, the Settlement Officer of that District. There are traditions of other *tāhutdāris* in the jungles, but nothing authentic is known of them. They were probably *shikmi tāhutdāris* under the Lawan family. It was found on investigation that the *tāhutdārs* had done practically nothing to assist in colonising the waste land, which the Gonds, Chamārs and Telis had carried out with their own resources, the *tāhutdārs* confining themselves to intercepting the natural increase of revenue, which would have resulted from the expansion of

cultivation. Mr. Hewitt accordingly recommended that the *tāhutdāris* should be broken up, the *tāhutdārs* being given full mālguzāri rights in any villages which they had founded themselves, and superior rights in villages, in the colonisation of which they had given material assistance. These suggestions were accepted by the Local Administration, and Pila Sao's appeals having been rejected by the Government of India, the Raipur *tāhutdāris* came to an end. Mr. Chisholm, in Bilāspur, took a different view. He apparently considered it sound policy to preserve such large estates and the Tarengā *tāhutdāri* was maintained. It was, however, settled village by village as if the *tāhutdār* was only the mālguzār of each village, and he obtained no leniency of treatment in revenue fixation. Mr. Chisholm made a few of the village headmen inferior proprietors of the villages they had founded, but in his proceedings he showed a marked determination to strengthen the *tāhutdār's* position at the expense of the colonists. Certainly the Tarengā *tāhutdāri* was many years older than the Lawan *tāhutdāri*, but up to 1857 the *tāhutdārs* had resided in Raipur and not worried themselves about developing its resources. In that year their moneylending business broke down; and they then retired to Tarengā to see what could be made out of land.

Rights of tenants. Lākhabāta.

199. The enquiry into the rights of tenants was much complicated by a system known as *lākhabāta*, which prevailed both in Raipur and Bilāspur. Under this system the village lands were periodically redistributed amongst the mālguzārs and tenants so as to ensure every member of the village community having a fair share of every class and position of land in the village, up to his cultivating capacity. The origin of this custom is obscure, in fact nothing certain is known about it ; but it has been suggested by Mr. Blenkinsop that it was a result of the communistic religion of the Chamārs. He argues that the Chamārs being the oldest inhabitants of the country, their system would be likely to be adopted by subsequent immigrants. Mr. Hewitt in para. 173 of his Report advanced the

view that it was the result of the old Haihayavansī system of government, under which the revenue of a village remained unchanged for years, and it was to the advantage of the people to attract new settlers to assist in sharing their burdens. As regards this theory, Mr. Hewitt adduces no evidence to show that revenue was not enhanced by the Haihayavansī rulers; and secondly, if the burdens were not increased, there does not seem much object in bringing in new settlers to share in the surplus. It may be presumed that there was a surplus in those days, for everyone seems agreed that Chhattīsgarh was in a most flourishing condition till the Marāthās came. The truth probably lies somewhere between these two theories. The example of the Chamārs would certainly influence the rest of the people, but the system of *lākhabāta* would only become really general when it became generally necessary, that is to say, during the time when the Marāthā administration described in para. 194 was in existence. With the utmost farthing to be extracted by the Kamaishdār, and that too by the harshest means, it was obviously necessary to exploit the cultivating capacity of the village to the utmost, and this could only be done by redistributing the land according to the cultivating capacity of the ryots and mālguzārs. Also, if a new settler was to be attracted, he must be given some land already broken up, and not waste alone; and so the settling of new ryots would also lead to a fresh distribution of land. Mr. Hewitt, in the paragraph quoted above, absolutely denies the communistic origin of the custom; but Mr. Hemingway can quote from personal knowledge two cases in which the tenants claimed and obtained a *lākhabāta* of land recently broken up from waste, and a third case in which the land was abandoned rather than that the claim should be admitted. All these cases took place so late as 1903. Of the actual method of distribution it is not easy to get a perfectly intelligent account. It appears that the ryots were divided into groups, each with its headman. The number of groups appears to have been usually five and the mālguzār was a sixth group all by himself.

They then proceeded to divide the village into *chaks* according to the soil and position, and these *chaks* were divided by lot amongst the heads of the groups and the mālguzār. When each group had obtained its share, this was divided by lot amongst the members of the group. In an undulating village, containing many varieties of soil, the results of this minute subdivision are almost appalling. Dulnā in the Raipur tahsīl, with an occupied area of 859·63 acres, has 5,692 occupied *khasrā* numbers.

Such, roughly, was the system, and when the mālguzārs found that enquiries were being made into the rights of the tenants and learnt that those who had held the same land for 12 years were to be given occupancy rights, they proceeded to make distribution after distribution of the village land. However, when this was represented to the Chief Commissioner, he ruled that all old ryots who, but for this system of redistributing the village lands, would have acquired rights in their holdings, should be given similar rights in the land which they had taken in exchange. In this way the aims of the mālguzārs were defeated.

Revenue assessment.

200. The assessment of revenue was a difficult matter because there were no trustworthy village papers, and rent concealment was practised wholesale. In these circumstances, the Settlement Officer set out to ascertain what would be a fair revenue rate, and this he adopted, regardless of the enhancement which resulted. He divided the District into groups, some of which were very large, and fixed his revenue rate for the group, after considering the soils, the condition of the people and the progress of cultivation. Even whilst his settlement operations were in progress, it would appear that prices had risen more than twofold, so that there was little danger of his enhancement being excessive. Doubts were expressed whether the rents which would give his revenue rates could be collected from the tenants, but the results justified Mr. Hewitt's estimate of the paying capacity of the District. For one thing, prices were

rising rapidly, and for another, rents had been enormously concealed, and the actual rent enhancement effected was not probably so very great. Another point to be noticed is that Mr. Hewitt did not profess to be basing his assessment on actual assets, but on prospective assets, and with this object in view, he assessed all culturable waste land. On the other hand, the percentage of the assets taken as revenue was reduced from a maximum of 85 per cent. to a maximum of 66 per cent. The result of his settlement, and that of Mr. Chisholm in those portions of Bilāspur which have now been transferred to Raipur, was to raise the revenue of the present Raipur *khālsa* to Rs. 3,04,523-9-10 of which Rs. 7,963 was not collected, it being the revenue of *muāfi* villages. The previous revenue was about Rs. 1,70,667 so that the enhancement obtained was Rs. 1,33,867 or 78 per cent. The largeness of the enhancement was mainly due to the change in the treatment of the *tāhutdāris*. Thus the Lawan *tāhutdāri* revenue was raised from Rs. 8,386 to Rs. 41,433. The effect of the settlement on the tenants was to produce the following rent rates per acre for the different classes :—

Absolute occupancy	R.	0	7	7
Occupancy	„	0	9	1
Ordinary	„	0	9	6

The previous rents are unknown, the figures given by the patwāris being quite untrustworthy.

Factors influencing the policy of the second settlement of 1885-89.

201. During the course of the settlement (which was for 20 years) there was a very large expansion of cultivation, and to some extent, an enhancement of rents; new tenants being usually let in on higher rents, so that by the time the second settlement commenced, it was found that the following alterations had taken place in the rent rates per acre :—

Absolute occupancy ...	from	R.	0	7	7 to	0	8	9
Occupancy	from	„	0	9	1 to	0	9	2
Ordinary	from	„	0	9	6 to	0	9	8

The occupied area had risen from 979,160 acres to 1,424,362 acres, and in accordance with the economic theories of the day it was concluded that this expansion must have been tc poorer soils. However, further experience has thrown doubt on the theory that people colonising a new country will necessarily commence breaking up the richest soil, and gradually expand their cultivation till they subjugate the poorest land. In certain circumstances they begin with the poorest soil, and gradually work their way to the rich land in the bottoms, and this process can now be seen going on in the wilder parts of the District. As far as can be gathered from the people, these poor gravel uplands have always been under cultivation. The fact that it is the black soil which has gone out of cultivation as a result of the famines, is a further argument, if any is required, in favour of the view that it was the last to be brought under cultivation. It is obvious, also, that with such a large spread of cultivation and some spontaneous rent enhancement by the mālguzārs that there would be a very large revenue enhancement, should the Settlement Officer leave rents practically alone. Thus the following seem to be the factors which guided the Settlement Officer in the second settlement of the Raipur District :—

(1) The possibility of obtaining a large enhancement of revenue without touching tenants' rents, owing to the expansion of cultivation.

(2) The assumption that the said expansion of cultivation must have been to inferior soils.

The same views were taken in Bilāspur, for both Districts were resettled whilst Mr. (now Sir) Bampfylde Fuller was Commissioner of Settlements. The Raipur settlement was commenced by Mr. Kennedy of the Punjab Commission, and that of Bilāspur by Mr. Carey, but after a short time Mr. Kennedy returned to the Punjab, Mr. Carey took up the Raipur settlement, and R. B. Purshottam Dās was put in charge of the Bilāspur settlement.

202. The two settlements were carried out on the soil unit system invented by Mr. Fuller. Briefly, the system is as follows. Each soil is given a special factor for each position, these factors being fixed according to the relative values of the soils and positions. Thus *kanhār baherā* was given a factor of 24 whilst *bhāta tikrā* was given a factor of 2. The area under each soil in a holding is multiplied into the appropriate factor, and the results added together. The total number of soil units in a holding are thus obtained. This total is then divided into the rent of the holding reduced to annas, and the result is the incidence of the rent in annas per soil unit. If this process be carried out for all the holdings in a village, the incidence of the total rents on the total of the soil units is obtained and a basis of comparison with other villages is thus provided.

The soil unit system.

The assessment is made by tahsīls, and the tahsīls are divided into groups of villages. After due consideration of the unit incidences of the present rents in the villages in the group, the Settlement Officer proposes (1) a standard group rate which is to be the ideal unit incidence of his proposed rents, (2) the rates he suggests as guides for the assessment of each individual village, these rates as far as possible to represent the unit incidence of his proposed rents in each village. These rates are sanctioned or revised by the Chief Commissioner and deduced rents are calculated for each holding by multiplying the sanctioned rate for the village into the number of soil units in the holding: the result is the deduced rent of the holding in annas. The Settlement Officer then proceeds to fix the rent of each holding, using these deduced rents as guides.

203. The result of this settlement which was carried out during the years 1885 to 1889 was to raise the tenants' payments by about 14 per cent. The following

Effects of the settlement on rents and revenue.

table gives the variations in tenants' payments since the first settlement :—

Rent rate per acre.	At Mr. Hewitt's Settlement.	Prior to revision.	As fixed by Mr. Carey.
	R.	R.	R.
Absolute occupancy.	0-7-7	0-8-9	0- 9-3
Occupancy	0-9-1	0-9-2	0-10-7
Ordinary	0-9-6	0-9-8	0-10-5

On the other hand, the revenue of the *khālsa* was raised from Rs. 3,04,523 to Rs. 5,36,901 which gave an enhancement of Rs. 2,32,378 or 76 per cent. The revenue absorbed 54 per cent. of the assets.

Its effects on the mālguzārs.

204. The enhancement of rents was thus smaller in proportion than the enhancement of revenue. After this settlement the large landowners in the Dhamtarī tahsīl practically gave up rent enhancement unless they could hope to conceal it from the revenue authorities. Instead of raising the rent of a holding when it was taken by a new tenant, they started the practice of taking large sums of cash down in consideration of the tenant's holding at the same rent for the period of settlement. An examination of the *nazrānas* paid in the Lamtarā group of the Dhamtarī tahsīl showed that these were equivalent to an enhancement of over 250 per cent. but the whole of this went into the pockets of the mālguzārs. In the other tahsils, *nazrānas* are not so generally taken, and a certain amount of rent enhancement has taken place, especially in the Tarengā *tāhutdāri*, and in the Mahāsamund tahsīl. The reason for this is threefold. In Tarengā the villages, in which the rent enhancement is most marked, are held by *muāfidārs*, who are not affected by the enhancement of the revenue. In the rest of the District there are a large number

of villages held by small men, who would not think of this system of *nazrāna*-taking, except in the way of the small sums which it had always been the custom for new comers to pay ; and finally some villages have passed to moneylenders who do not feel the reduction of profits, as it took place before they acquired the property. But a tendency to take *nazrānas* instead of enhancing rent has certainly developed. Further, the stronger mālguzārs make regular collections from their tenants in addition to their rents, under the plea that the money is wanted for *pān* or clothes ; and should any special expenditure be occasioned by a marriage or pilgrimage, or by the purchase of a horse or gramophone, the tenants almost invariably have the honour of contributing. Lastly, the low level of rents has induced the mālguzārs to add to their home farms, not only for the purpose of cultivation, but in the hope of being able to give out the land on yearly leases at full competitive rates (such leases of land being called *regh* leases). The area of the home farm in the actual cultivation of the mālguzārs has risen from 237,711 acres at settlement to 391,532 acres in 1906-07, and in addition to this there is the large area let out on *regh*, which under the existing rules must be recorded in 'ordinary' right.

Its effects on the tenants.

205. There is some doubt, also, whether this leniency in rent fixation benefited the tenants. As stated above, the mālguzārs have spared no pains to get land into their own hands. But the worst result, according to the view held by many, was the softening of the tenants' characters. Prices continued to rise, and profits to increase, till 1896; and then the bad years came, and the Chhattīsgarhī completely broke down. Mr. Blenkinsop (who was in this District as Settlement Officer from 1897 to 1903 and was present during both the famines of 1897 and 1900) very strongly insists on the deterioration of the people's characters, pointing out that in the old days, when there was always something of a struggle for existence, the Chhattīsgarhi had met crop failures with

success; but after this long period of low rents and affluence they absolutely failed to respond to the call on their courage and endurance. It is thought that a backward and uncivilized people, such as are the cultivators of Raipur, require the constant spur of an adequate assessment if they are to do their best.

The third settlement. Its progress up to August 1908.

206. The third settlement operations were commenced in 1897, and after being twice interrupted by famines they were abandoned in 1903. The next two seasons however were good and it was decided in 1905 to make a fresh start. Up to date the whole of the Dhamtari, Balodā Bazār and Mahāsamund tahsīls and about half the Raipur tahsīl have been attested.

Revised rents and revenues have only been announced in the Dhamtarī tahsīl, as this work was interrupted by a partial failure of the crops in 1907-08. This completes the history of the revenue administration of the Raipur *khālsa* up to the present day.

The Zamindāris.

207. The zamīndāris are eleven in number and are as given below :—

Kauria Narrā Deori Suarmār Fingeshwar Bindrā-Nawāgarh Khariār	from the old Raipur District settled by Messrs. Hewitt Carey and Scott.
Katgi Bhatgaon Bilaigarh	Transferred from the Bilāspur District and settled by Mr. Chisholm and R. B. Purshottam Dās.
Phuljhar	Transferred from the Sambalpur District.

Zamīndārs leniently treated.

208. From the very beginning the zamīndārs have received specially lenient treatment. Their position was much stronger than that of the mālguzārs, not only on account of the length of tenure (which in several cases extended back for

many centuries), but also because of the influence they had with their ryots. Many of them, in fact, were chiefs, and their ryots called them Rājā. But it is also certain that at the time of the first settlement, they were most of them exceedingly poor and backward, and that it was necessary to fix their payments very low, if the family was to continue to exist. The revenue paid by the zamīndārs was called *takolī* which is the term given to the tribute paid by the Chhattīsgarh Feudatory Chiefs; and whereas the mālguzārs' revenue was fixed at a portion of the assets varying between 50 per cent. and 66 per cent., there does not appear to have been any such guide for fixing the *takolī* of the zamīndārs. Mr. Hewitt seems to have guided himself by the previous payments of the zamīndārs, and their financial condition. If he found that the former *takolī* was being easily paid, he enhanced, as in Khariār, where the *takolī* was raised from Rs. 1,600 to 2,000; whilst in Narrā it was reduced from Rs. 64-1-8 to Rs. 60. Owing to the omission to give the previous *takolī* of Fingeshwar in his Report, it is only possible to give an approximate figure for the total *takolī* of the zamīndāris settled by Mr. Hewitt previous to his settlement. This figure may be put at Rs. 2,887. Mr. Hewitt raised the *takolī* to Rs. 3,410. These figures include not only *takolī* on account of land revenue, but also on account of forest, excise and *pāndhri*. In Mr. Hewitt's time they were shown separately, but previously they had been shown in one lump sum. The combined forest and land-revenue *takolī* assessed by him which corresponds to the land-revenue *takolī* assessed by Mr. Scott came to Rs. 3,360.

The Bilāspur zamīndāris were far more heavily assessed by Mr. Chisholm. He raised their *takolīs* from Rs. 940 to Rs. 2,040. Of this amount the forest and land-revenue *takolī* came to Rs. 1,865.

The *takolī* of the Phuljhar zamīndāri was fixed at Rs. 1,000 but the Sambalpur District settlement was not completed till 1876.

The second settlement. System under which carried out.

209. When the settlement of the *khālsa* portions of the Chhattisgarh Districts was re-commenced in 1885, the zamīndāris were also re-settled in all these Districts by the same officers who were settling the *khalsa*; that is to say, by Mr. Carey in Raipur, R. B. Purshottam Dās in Bilāspur, and Mr. Nethersole in Sambalpur. The re-settlement was much more systematic than the first settlement had been. The land-revenue *takolī* was based on the *kāmil-jamā*, and the *kāmil-jamā* was the name given to that portion of the assets which would have been taken as revenue, if the zamīndār had been assessed as an ordinary mālguzār. In assessing the *takolī* for forest, excise and *pāndhri*, no *kāmil-jamās* were fixed, but the income of the zamīndār was estimated, and a low fraction, usually just below 30 per cent., was taken as *takolī*.

There had been a very large expansion of cultivation during the currency of the first settlement and owing to the opening up of new roads and the restoration of order the zamīndārs had been able to exploit their forests. As a result, there had been a very large expansion of assets, and the zamīndārs had become in some cases really well-to-do. They had, however, a prescriptive claim to a low assessment, and in the case of Khariār this was strengthened by the zamīndar's services to Government during the troubles in the Kālahandī State. In all cases the percentage of the *kāmil-jamā* taken was low, and in the case of Khariār only 17 per cent.; of the estimated land-revenue assets of this zamīndāri only 10 per cent. was absorbed by the land-revenue *takolī*.

In the three zamīndāris assessed by R. B. Purshottam Dās, the *kāmil-jamā* represented a higher proportion of the estimated assets, and the fraction of the land-revenue *kāmil-jamā* taken as *takolī* was over 33 per cent. and in Bhatgaon as high as 40 per cent.

Result of the re-settlement. Land revenue and forest takolīs.

210. The accompanying statement shows the result of the settlement in each zamīndāri:—

Name.	Total takolī at 1st settle-ment	At second settlement	Land-revenue takolī at second settlement	Forest takolī at second settle-ment.	Total of cols. 4 and 5.
	Rs.	Rs.	Rs.	Rs.	Rs.
Kauria	110	2,065	1500	400	1,900
Narrā	60	230	150	*nil*	150
Deori	20	190	60	100	160
Suarmār	220	1,660	900	400	1,300
Fingeshwar ...	500	3,250	2,200	750	2,950
Bindrā-Nawāgarh	500	9,475	2,500	6,000	8,500
Khariār	2,000	3,800	2,200	600	2,800
Katgi	630	1,974	1,768	*nil*	1,768
Bhatgaon... ...	610	1,788	1,368	200	1,568
Bilaigarh... ...	800	2,668	1,768	610	2,378
Phuljhar	1,000	5,600	4,000	1,000	5,000
Total...	6,450	32,700	18,414	10,060	28,474

The revised assessment of land-revenue and forest *takolīs* are given separately and totalled for comparison with future assessments. The management of the excise and the assessment of the *pāndhri* tax were taken from the zamīndārs shortly after the second settlement in 1893.

Zamīndārs' payments on account of police and land record establishment.

211. In addition to fixing the *takolīs*, the Settlement Officers were also ordered to fix the amount which the zamīndārs were to pay for the proper policing of their estates. Up to 1888 all the zamīndārs had had control of the police in their own estates, but in 1888 this charge was taken over from them by Government, and an addition made to the zamīndārs' payments on this account. This, however, is not part of the land-revenue assessment and is dealt with under the head of the general administration of the District. The assessment of the zamīndārs to the cost of the land record staff which was constituted at this time, however, requires notice as it led to the revision of the land-revenue *takolīs* within a few years. The tenants and *thekādārs* were charged the ordinary patwāri cess as if they had been ryots and mālguzārs in the *khālsa;* but as this did not suffice for the cost of the establishment, the balance was charged to the zamīndārs under a special head. The zamīndārs objected, and as the Government of India ruled that the zamīndārs were only ordinary British subjects, the Chief Commissioner ordered that they could not be charged with a higher sum on account of patwāris than 6 per cent. of their revenue, which was the fraction fixed for mālguzārs. But he ordered that as the *takolīs* had been fixed specially low on account of these new payments, the balance of the cost of the land record staff should be added to the land-revenue *takolīs*, so that the actual gain to the zamīndārs over this head was *nil.* However, at the same time the Chief Commissioner decided that some of the *takolīs* were too high, and ordered reductions in all cases where the incidence of the *takolī* was more than 40 per cent. of the assets, if the Deputy Commissioner and the Commissioner were of opinion that the zamīndār had been embarrassed by the enhancement.[1] The effect of these orders is shown in the following paragraph.

[1] Secretariat No. 3852 of 17-8-1893.

Alterations made in takolis in 1893.

212. (*a*) Excess patwāri cess added to the land-revenue *takolī*.

	Rs.
Bindrā-Nawāgarh...	618
Kauria	91
Suarmār	55
Narrā	56
Deori	46
Phuljhar	999

(*b*) Reduction of *takolī*.

Narrā ... ... Rs. 50

It had originally been intended to have triennial settlements of the forest *takolī*, but this proposal was dropped. In 1893 excise and *pāndhri* were resumed by Government, the *takolīs* under these heads being remitted and compensation paid to the zamīndārs, which was however refused by the zamīndārs of Khariār, Fingeshwar and Suarmār.

Settlement of 1899 to 1902. Change of system.

213. The third settlement of the old Raipur zamīndāris was made by Mr. J. R. Scott during the years 1899-1902. Cultivation had continued to expand in spite of the famines, and population had increased owing to a constant stream of immigrants from the *khālsa*. It was not deemed advisable to enhance rents in view of the recent severe famines in 1897 and 1900, so that Mr. Scott merely ascertained the assets in existence, and fixed his *kāmil-jamās* and *takolīs* accordingly. Only one *takolī* was fixed; for abandoning the old system of assessing land-revenue assets and forest income separately, the zamīndār's whole income was estimated, and the *kāmil-jamās* fixed on this estimate of total income. As cesses were also assessed on the *kāmil-jamā* so fixed, and not as previously on the land-revenue *kāmil-jamā* only, there was a large addition to the zamīndārs' payments under this head. Whilst Mr. Scott was settling the Raipur zamīndāris, Phuljhar was being re-settled by Mr. Dewar along with the rest of the Sambalpur District. The three Bilāspur zamīndāris were not re-settled.

Its result. Table of progressive enhancement.

214. The *takolīs* fixed were as follows :—

	Rs.
Bindrā-Nawagārh	16,000
Kauria	4,500
Suarmār	2,500
Narrā	300
Fingeshwar	5,500
Khariār	7,500
Deori	400

Progressive assessments were made in all cases, and these run as follows :—

	First three years.	Second three years.	Third three years.	Fourth three years.
	Rs.	Rs.	Rs.	Rs.
Bindrā-Nawāgarh	13,000	14,000	15,000	16,000
Kauria... ...	1,991	3,000	4,000	4,500
Suarmār... ...	1,355	1,900	2,400	2,500
Narrā	200	250	300	300
Fingeshwar ...	2,950	4,500	5,500	5,500
Khariār ...	4,456	6,000	7,500	7,500
Deori	206	350	400	400

The revised *takolī* for Phuljhar has not yet been sanctioned. The Commissioner of Settlements has proposed Rs. 12,000. The revision of the settlement of the Bilāspur zamīndāris was commenced in 1906 by Mr. Wills, but the assessment has not yet been completed.

Comparison of the three settlements of the zamindāris.

215. Below, a statement is given showing the assets under the heads of land revenue and forests, and the *takolīs* assessed under these heads, for all the zamindāris for all three settlements. Where the zamīndāris have not been re-settled, only figures for the first two settlements are given.

Name of Zamindari.	First Settlement.			Second Settlement.			Third Settlement.		
	Assets.	Takolī.	Percentage of takolī on assets.	Assets.	Takolī.	Percentage of takolī on assets.	Assets.	Takolī.	Percentage of takolī on assets.
	Rs.	Rs.		Rs.	Rs.		Rs.	Rs.	
Bindrā-Nawāgarh ...	5,328	450	8	41,370	8,500	21	68,283	16,000	23
Narrā	304	60	20	821	150	18	1,900	300	16
Deori...	415	20	5	1,322	160	12	3,309	400	12
Suarmār	1,409	220	16	6,144	1,300	21	13,666	2,500	18
Fingeshwar	5,999	500	8	15,965	2,950	18	35,998	5,500	15
Kauria	929	110	12	7,650	1,900	25	24,668	4,500	18
Khariār	9,144	2,000	22	27,591	2,800	10	56,313	7,500	13
Bilaigarh	2,580	740	29	10,521	2,378	23	......	......	......
Katgi	2,235	575	26	7,857	1,768	23	......	......	......
Bhatgaon	2,242	550	25	5,825	1,568	29	......	......	......
Phuljhar	(a) 13,624	1,000	7	22,230	5,600	25	......	......	......

(*a*) This figure includes income from excise and *pāndhri*, which are not separately given.

It will be seen from the above table that whereas at the second settlement the fraction of assets taken as *takolī* was frequently raised, though there had been a large increase in assets, Mr. Scott in almost every case lowered the fraction. At both settlements there was a large enhancement of *takolī*, and at the last settlement progressive assessments were made. The assets of the zamīndārs are, however, still rapidly expanding, and there should be ample scope for another large enhancement of *takolī* at the next settlement which is due in 1918.

Revenue-free grants.

216. At the present time there are 32 *mahāls* revenue-free, and one *mahāl* assessed to half revenue. These are all relics of the Marāthā Rāj, with the exception of 6 villages near Sihāwa belonging to the Rājā of Bastar, namely Nagari, Sānkrā, Birguri, Churiāra, Amagaon and Semrā. Formerly the Sihāwa pargana belonged to the Rājās of Bastar, but in the early days of British rule it was transferred to the *khālsa*, the Rājā retaining the aforesaid villages revenue-free. At one time he administered them as if they were part of his own State, instead of being mālguzāri villages in the *khālsa*, but soon dropped this attempt.

The only other *muāfi* grant of interest is that of the villages Borgaon, Nāndgaon, Mukuiadih, Govindā and Bhalesar, belonging to the descendant of the old Haihayavansī Rājās. At first he was allowed one rupee per revenue-paying village by the Marāthās, but eventually was given these villages instead. The total area of these 33 *mahāls* is 54,348 acres and the revenue released amounts to Rs. 10,518-10-8. In addition to these *mahāls*, there are a number of small plots which are also revenue-free. The total area of these comes to 640 acres, and the revenue released to Rs. 330-12.

Fortunes of the various classes of tenants and expansion of home farms.

217. The following table will show how the various classes of tenants have progressed since the first settlement and the gradual rise of the home farm. This table only refers to the *khālsa* portion of the District, there being no figures available for the zamīndāris.

	Home farm.		Absolute occupancy.		Occupancy.		Ordinary.	
	Area.	Rent value.	Area.	Rent value.	Area.	Rent value.	Area.	Rent value.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
Mr. Hewitt's Settlement	239,637	1,48,584	219,186	1,03,506	35,485	20,243	484,852	2,88,163
„ Carey's Settlement	237,711	1,57,560	177,004	1,13,135	485,848	3,22,500	523,799	3,42,338
1906-07	391,532	2,61,021	146,603	96,242	375,329	2,56,842	613,614	4,01,946

These figures are interesting as showing that during the easy times of the first settlement, the mālguzārs did not trouble themselves much about agriculture, whilst there was an enormous increase amongst the occupancy tenants. After the second settlement a change comes over the policy of the mālguzārs. The home farm area rises by 62 per cent., whilst the area held by occupancy tenants has fallen. The increase in home farm can mainly be put down to deliberate land-grabbing. The fall in the occupancy area is partly due to the famines and partly to a change in the law. So long as length of tenure entitled a tenant to occupancy right, there were always more than enough ordinary tenants who had earned the right to take the place of the few surrenders which took place year by year. But the people of Chhattīsgarh do not consider that the difference between the occupancy and ordinary right under the present Tenancy Act is worth $2\frac{1}{2}$ times the rental of the land, and so but few people have come forward to fill up the gaps caused by the famines. The absolute occupancy tenants are bound to become fewer and fewer, for there is no means of recruiting their ranks.

Ryotwāri villages.

218. Ryotwāri villages are not of importance in this District. There is ample space for the population in the mālguzāri and zamīndāri areas, and there is no demand for land in the Government forest. Nor is there any considerable block of Government forest which is fit to be converted into a ryotwāri estate, though there are numbers of very fertile patches honeycombing the jungle. During the nineties an attempt was made to colonise portions of the jungle; but except where there was a block of fertile land adjoining an already existing mālguzāri village, these attempts met with but little success. At present the ryotwāri estate is as follows:—

Total area.	Occupied.	Net cropped.	Double cropped.	Total cropped.
Acres.	Acres.	Acres.	Acres.	Acres.
14,906	7,648	6,182	800	6,982

It is under consideration whether it might not be advisable to re-afforest some of these villages, and leave them to the Forest Department as forest villages.

Waste-land villages.

219. But little advantage was taken of the Waste Land Rules in Raipur. A certain Mr. Meik bought 16,000 acres of jungle in Sonākhān for Rs. 4,000 and sold it again, it is said, for Rs. 16,000 the following year after removing the most valuable timber. When Chotā Nāgpur was exploited for gold, mining operations were begun in Sonākhān but they were soon abandoned. Until recently the tract was the property of a firm in Calcutta and was managed purely with a view to exploiting the forest. It was found on surveying the area demarcated by Mr. Meik that he had really secured 19,819 acres instead of 16,100 acres. The estate has now passed to a Kunbī family of Bhimbhori in the Bemetarā tahsīl. Besides this block, which is still forest, there are four villages which were purchased under these rules and which are now more or less cultivated. Their total area comes to only 4,251 acres.

CHAPTER IX.

GENERAL ADMINISTRATION.

District Subdivisions and Staff.

220. The District originally consisted of four tahsīls: Raipur, Simgā, Drug and Dhamtarī, but when the Sambalpur District was transferred to Bengal in October 1905, the whole Chhattīsgarh Division was reconstituted and Raipur now consists of four tahsīls: Raipur, Dhamtarī, Balodā Bazār and Mahāsamund. To effect this change, 1,832 villages were transferred to the new District of Drug, and 989 villages including the zamīndāris of Bilaigarh, Katgi and Bhatgaon were added from Bilāspur District together with the large zamīndāri of Phuljhar from Sambalpur.

The head of the District is the Deputy Commissioner who is also District Magistrate. He has five Executive Assistants, of whom four are Subdivisional Officers for the four tahsīls, while the fifth performs the duties of a City Magistrate and is in charge of the treasury. The Excise Department is administered by the Deputy Commissioner himself with the aid of a District Excise Sub-Inspector. One Assistant Commissioner is usually invested with the magisterial powers of an Assistant Sessions Judge; but there is no officer of this standing at present in the District. Each tahsīl except Mahāsamund is in charge of a Tahsīldār and a Naib-tahsīldār. In Mahāsamund an additional Tahsīldār has been posted to cope with the extensive touring required to manage efficiently its enormous area which includes seven zamīndāris and is no less than 5,284 square miles. The civil staff consists of a District Judge and one Subordinate Judge at headquarters, with two munsiffs at Raipur and one munsiff at each tahsil except Mahāsamund. Four of the Executive Assistants and all the Tahsīldārs have civil powers and are designated as Additional Judges to the courts of the Subordinate Judge and munsiff, respectively. The other branches

of administration are controlled by a commissioned Medical Officer with an Assistant Surgeon in charge of the headquarters dispensary, a District Superintendent of Police under whom are two Assistant District Superintendents of Police and a Deputy Superintendent, a Forest Division Officer, and two Subdivisional Officers of the Public Works Department. A recent feature of the administration is the establishment of the Mahānadi Irrigation Division under an Executive Engineer who has his headquarters at Raipur. As Raipur is also the headquarters of the Chhattīsgarh Division the Commissioner, the Divisional and Sessions Judge, the Executive Engineer of the Eastern Division, the Executive Engineer of the Chhattīsgarh States Division and the Inspector of Schools have their offices here. There are benches of Honorary Magistrates at Raipur and Arang and the zamindārs of Khariār, Fingeshwar, Bindrā-Nawāgarh, Bhatgaon and Suarmār are invested with magisterial powers. There are also Honorary Magistrates at Rājim and Phuljhar.

Land Record Staff.

221. The Land Record staff consists at present of two District Superintendents and three Assistant Superintendents of Land Records, thirty Revenue Inspectors and five hundred and fifty-four patwāris. The average number of villages in a patwāri circle is eight and the pay of the patwāris varies from Rs. 9 to Rs. 12 a month; the total cost of the staff is Rs. 86,088. Previous to its abolition, the whole of the patwāri cess was collected and paid into the treasury by the mālguzārs who were allowed a small drawback for their trouble.

Civil litigation.

222. Civil litigation has, in the past, been considerably heavier than it is now. During the first five years of the last decade ending 1900, litigation in this District ranged between 6,000 and 8,000 suits per year. The next two years were marked by famine of a very acute type which left its impression on the figures for those years. The year 1898 showed a considerable rise in litigation which would have been maintained in subsequent years, had

the restrictive land laws not in the meanwhile come into operation. In the closing part of the year 1898 the new Central Provinces Tenancy Act came into force and placed considerable restrictions on the power of alienation of cultivating rights in *sir*, so long enjoyed by proprietors, and prohibited the transfer of occupancy and ordinary holdings. Its effects on the figures for subsequent years are apparent and since the year 1899 litigation has not shown any tendency towards a marked increase. The bulk of the litigation consists of suits for recovery of parole debts and for the enforcement of claims on grain or money bonds and mortgages which, as a rule, contain a provision for payment of compound interest. The rate of interest charged is, as a rule, very high, especially in the case of petty loans. The majority of defendants are Chamārs who decline to pay their debts until dragged into court and even then put every obstacle in the way of their creditors.

Crime.

223. This District is the home of the Satnāmi Chamār who has earned an unenviable notoriety for turbulence, while the eastern portions contain large numbers of Gāndas and Ghasias, who are all addicted to crime and need close watching. Cases of rioting and offences affecting human life have been frequent in the past. Of recent years, however, there has been a marked fall not only of these offences but all offences except those under the Excise Act. The smuggling of *gānja* is very prevalent on the southern border of the District and the recent increase in the excise establishment has resulted in stricter supervision and a corresponding rise in seizures of this drug. The two famines of 1896 and 1899 produced a heavy crop of dacoities, house-breakings and cattle-thefts, but the excellent harvests of subsequent years brought a speedy reduction, only 368 persons being convicted for house-breaking and theft in 1908 as against nearly 500 in 1893. Cattle-poisoning is common, as the hides find a ready sale among the numerous hide-merchants. Small regard is paid to human life in the wilds

of the distant zamīndāris and murders are committed for little or no reason. Complaints of petty offences are numerous, but are rarely followed up, the object of the complaint being to obtain pecuniary compensation and not the conviction of the offender.

Statistics of revenue.

224. The following table shows the revenue realised from the District under the principal heads of receipt at the end of the last three decades and during the years 1902–1907. The fall in land-revenue receipts in 1905–1906 and subsequent years is due to the reconstitution of the District.

Year.	Land Revenue.	Cesses.	Forest.	Excise.	Income tax.	Registration.	Stamps.	Other receipts.	TOTAL.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1880–81	6,47,000	... ..	54,000	1,42,000	......	4,000	62,000	2,000	9,11,000
1890–91	8,60,000	70,000	74,000	2,23,000	22,000	6,000	94,000	3,000	13,52,000
1900–01	7,61,000	1,00,000	59,000	2,15,000	21,000	4,000	77,000	23,000	12,60,000
1901–02	8,00,000	67,000	61,000	1,92,000	21,000	7,000	1,02,000	9,000	12,59,000
1902–03	3,36,000	27,000	13,000	2,24,000	19,000	5,000	93,000	18,000	7,35,000
1903–04	9,00 000	78,000	13,000	2,25,000	13,000	6,000	88,000	7,000	13,30,000
1904–05	8,99,000	78,000	28,000	2,50,000	12,000	6,000	69,000	8,000	13,50,000
1905–06	5,47,000	36,000	33,000	2,87,000	11,000	6,000	63,000	6,000	9,89,000
1906–07	5,80,000	38,000	66,000	3,00,000	12,000	6,000	80,000	6,000	10,88,000
1907–08	4,33,000	35,000	74,000	3,32,000	12,000	6,000	87,000	5,000	9,84,000

225. Previous to 1879 there were three systems in force :—

Excise. Country liquor.

(1) The Sadar distillery system, (2) the contract still system and (3) the outstill system.

In that year the contract still system was abolished and in 1895, 27 outstills were absorbed into the Sadar distillery system which had its headquarters at Raipur. The zamīndārs, 14 in number, used to control their own excise and enjoyed the income thereof subject to the payment of a fixed contribution or *takolī* to Government. Government subsequently resumed control, granting the zamīndārs compensation for the loss of their rights, and making them farmers until the expiry of the land-revenue settlement offered an opportunity of a fresh arrangement. One zamīndār (Khariār) refused these terms and the contracts for his estate are made by the Deputy Commissioner direct. The resumption of these excise rights, however, now form the subject of litigation. The area under the Sadar distillery system has been gradually increased till it now occupies 1,746 square miles with 61 shops. For the remainder of the District there are 216 outstills and 255 shops. For the District as a whole there is one shop to every 31 square miles and 3,471 persons. The revenue in 1908 amounted to Rs. 88,513, giving an incidence of one anna three pies per head of population.

226. The revenue from opium and *gānja* in 1908-1909 was

Opium and gānja.

Rs. 2,05,949 and Rs. 37,571, respectively, giving an incidence per head of 3 annas and one pie and seven pies, respectively. There were in that year 81 opium shops or one shop to every 121·4 square miles and 13,541 persons; *gānja* shops amounted to 93 or one to every 105·7 square miles and 11,794 persons. *Gānja* is grown freely in the Native States to the south of Raipur and smuggling is easy and profitable. The excise establishment has recently been strengthened however with the result that the sales of licensed *gānja* are increasing in the areas adjoining the States.

Registration.

227. Since 1904 the office of District Registrar has been vested in the Deputy Commissioner. Besides the District Registrar's office, there exist 4 sub-registration offices at Raipur, Dhamtarī, Balodā Bazār and Mahāsamund, each in charge of a special salaried sub-registrar, who receives a commission of 3 annas on each document registered in addition to his salary. The average number of documents registered annually between 1892 and 1908 was 1,079; the average annual receipts are Rs. 6,339, and expenditure Rs. 2,377.

District Council and Local Boards.

228. The District Council and Local Boards are constituted as follows :—

	Elected members.	Nominated members.
District Council	18	9 + 3 Zamīndāri members.
Raipur Local Board ...	17	5
Dhamtarī Local Board ...	13	5
Balodā Bazār Local Board.	20	5
Mahāsamund Local Board.	10	4
Zamīndāri Local Board ...	...	9

The income of the District Council for the decade ending 1901 varied from Rs. 60,000 to Rs 1,28, 000 and the expenditure from Rs. 69,000 to Rs. 1,53,000. Since that year, contributions for various specific purposes have raised the income to Rs. 1,46,069-2 and the expenditure to Rs. 1,42,597-10-7 in 1908-09, when Rs. 52,341-10-9, were spent on education.

The Council maintains 165 primary schools, 5 *sarais*, 82 pounds and 2 veterinary dispensaries, besides assisting to maintain 9 dispensaries, namely (1) Raipur Main Dispensary, (2) Raipur Branch Dispensary, (3) Dhamtarī, (4) Balodā Bazār,

(5) Mahāsamund, (6) Arang, (7) Simgā, (8) Bisrāmpur and (9) Sihāwa. The members of the Local Bodies are mostly non-officials with a leavening of officials to look after the office work.

229. The District contains 2 municipal committees at Raipur and Dhamtarī created in 1867 and 1881, respectively, and constituted as follows:—

Municipalities.

	Elected members.	Nominated members.
Raipur ...	15	5
Dhamtarī...	8	3

The population of Raipur has risen from 19,000 in 1872 to 32,000 in 1901 and that of Dhamtarī from 6,000 to 9,100 in the same period. In Raipur municipality the total receipts varied from Rs. 86,000 to Rs. 94,000 up till 1900, but since that date have risen to as much as Rs. 1,31,700-8-10 in 1908-09. The main sources of receipts are octroi (Rs. 66,700), water rates (Rs. 16,125), market dues (Rs. 6,045) and land rents(Rs. 2,500). The expenditure has varied with the income, the principal items being water-supply (Rs. 17,415), conservancy (Rs. 20,818), medical and vaccination (Rs. 5,552), and education, (Rs. 13,820). In 1891, the committee with the aid of a munificent gift of two lakhs from Rājā Bahādur Balrām Dās of Nāndgaon Feudatory State and a loan of one lakh from Government undertook the construction of water-works. A pumping station was erected on the bank of the Khārun river and water conveyed through 3½ miles of pipes to a high level reservoir in the centre of the town. A subsequent loan of Rs. 8,000 was taken in 1903 for further extensions and the committee are paying off both loans by annual instalments of Rs. 8,800. The total capital cost of the undertaking has been Rs 3,64,957 up to 1907. The committee are now engaged in remodelling their municipal market and improving the lighting of their

roads. Raipur is the main centre of the grain traffic of Chhattisgarh, which is concentrated in a *ganj* or market maintained and managed by the committee. A small fee is charged on all carts entering the market. The construction of a park and gardens in the centre of the town has been undertaken by the committee as a memorial to the late Queen.

Dhamtarī is a small municipality with an income of about Rs. 4,000 derived mainly from house tax and market dues. Since the opening of the narrow gauge branch line from Raipur, Dhamtarī has become the collecting station for grain from the southern portion of Raipur and Drug Districts. A *ganj* has been established and here also all carts pay a small fee which is devoted to the maintenance of the roads, an expensive item where the carts have massive solid wheels and very narrow tires.

Village Sanitation

230. Bhātapāra, which was transferred from Bilāspur in January 1906, is the only village under the Sanitation Act. The Mukaddam Rules are in force in Arang, Simgā, Balodā Bazār, Rājim and Mahāsamund. The total assessment on these six villages amounts to Rs. 2,000 all of which is spent in keeping them clean and sanitary. In Balodā Bazār there is also a voluntary cattle registration fund, the income from which is devoted partially to the maintenance of the market place and partially to sanitation.

Public Works.

231. The District is in the charge of two Subdivisional Officers of the Public Works Department. The value of the buildings borne upon their books is Rs. 10,40,902 and the annual maintenance charges are Rs. 8,915. The Department is also responsible for the upkeep of 575¾ miles of road costing Rs. 80,465 annually. The buildings are of the ordinary type and present no features of importance.

Police.

232. The sanctioned scale consists of one District Superintendent of Police, two Assistant District Superintendents of Police, one Deputy Superintendent, 7 Inspectors, 1 Sergeant, 36 Sub-Inspectors,

108 head-constables, 577 constables with 1 Daffadār and 4 mounted constables. In addition there is a special armed reserve of 2 officers and 23 men.

Advantage was taken of the recent reconstitution of the District to abolish all outposts and to make every police station a Station-house under a Sub-Inspector with the result that there are now 29 Station-houses or one to every 339 square miles and 3,879 persons. The cost of the force in 1908-09 was Rs. 1,56,660. Recruits are obtained locally and from the United Provinces. Thirty-three per cent. of the force are Muhammadans and 54 per cent. Hindus, principally Brāhmans and Chhattris. The District is not a popular one for police service.

Kotwārs.

233. These humble but careful drudges were originally paid in kind, the rate being fixed according to the number of ploughs of rice land in each tenant's holding. In Mr. Carey's settlement, orders were passed that the kotwār should be paid one anna or one *kātha* (5 seers) of *dhān* per rupee of rental, mālguzārs paying at the same rate on the rental value of their home farm, after deducting the rental value of the kotwār's rent-free holding (if any). These orders seem to have been better kept in the breach than in the observance, for mālguzārs rarely pay anything while tenants pay at the old rates.

Jail.

234. Raipur has a central jail under a Superintendent with accommodation for 930 males and 57 females.

The daily average for the last 6 years has been :—*1903*, 591; *1904*, 532; *1905*, 449 ; *1906*, 441; *1907*, 509 and *1908*, 578. The annual cost of maintenance is Rs. 32-3-5 per head and the average cash earnings Rs. 37-3-5. The total cost of maintenance in 1908 was Rs. 44,671. The recognised industry is weaving. Cloth is supplied for the Central Provinces and Berār police uniforms, and also for warders' uniforms.

Education.

235. The history of education in the Raipur District dates back to the early sixties when all schools were under Government. In the year 1885 primary rural schools were placed in charge of the District Council. In the year 1881-1882 the total number of all the schools was 208 with 13,588 pupils and in the year 1891-1892 182 and 14,852 respectively. The largest number of schools was reached in the year 1897-1898 with a figure of 237 the number of pupils being 15,485. After that the number declined till the year 1900-1901, this being chiefly due to famine and its after-effects. Since 1900-1901 there has been a steady increase and in 1904-1905 the number of pupils rose to 21,728 and that of schools to 201. Out of this total number of pupils, 2,227 were girls, the largest number in any District in the Central Provinces. On the 1st January 1906 the Drug District was created largely out of the Raipur District. It is satisfactory to note that even after that (in 1908-09) the number of pupils came to 19,789 which is the second highest figure in the Central Provinces (Amraoti being first). The figure includes 3,486 girls, which is still the highest figure in the Province. The total expenditure on primary schools under the District Council was Rs. 18,813 in 1890-91, Rs. 25,851 in 1900-1901 and Rs. 52,300 in 1906-1907. Primary education in the municipal towns of Raipur and Dhamtari is imparted by the municipalities concerned. The number of pupils receiving education at present in the municipal schools (1908) is 883 and 194 respectively. There are 11 girls' schools in the District. Five are Government schools with 460 pupils and six aided schools with 395 pupils. These latter are aided schools managed by Missionary Bodies. Besides these, 2,265 girls read in 123 rural primary schools side by side with boys. There is also a private Urdū school at Raipur, especially meant for Muhammadan girls with 32 girls on the roll and an Uriyā school for girls in Khariār, managed by the zamīndār of that place. The most important institution in the District is the Government High School at Raipur. It was founded

as a Middle school and was raised to its present status in the year 1887 when it was affiliated to the Calcutta University. The school was subsequently affiliated to the University of Allahābād in the year 1894. The number of students in the Middle and High school classes respectively was 132 and 87 in *1887-1888*, 162 and 44 in *1891-1892*, 279 and 75 in *1901-1902*, 362 and 113 in *1906-1907*, and 383 and 156 in *1908-09*. The numbers are still on the increase and additional accommodation is being provided at a cost of about Rs. 40,000. In the year 1887-88, 2 students out of 6 were successful at the Entrance examination and in 1892-93, 8 out of 11. Since the affiliation to the Allahābād University, 10 students passed out of 11 in 1895-96. The School Final course was introduced by the Allahābād University in 1897-1898 and the number of students that passed in the School Final and the Entrance course that year was 2 and 12, 6 and 3 in *1901-1902*, 14 and 13 in *1904-1905* and 7 and 11 in *1906-1907*, respectively. In 1907-1908 the School Final and Entrance were amalgamated but only 8 out of 22 passed in the Matriculation. There is a hostel attached to this school with accommodation for 50 boarders. Quarters have also been provided for a resident Superintendent, who is a teacher in the school. The hostel appears to be very popular. The school also prepares students for the Bombay School of Art Examination. During the year 1906-1907, 11 students out of 13 passed the second-grade and 38 out of 50 first-grade Drawing Examination. In 1907-08, 31 out of 45 passed the first-grade examination, 13 out of 19 the second-grade, 7 out of 10 the third-grade. There is a normal school at Raipur. The number of scholarships was raised from 68 to 96 in the year 1904. In the year *1890-91*, 33 students passed out of 52, in *1900-1901*, 17 out of 26, in *1906-07*, 28 out of 35, and in *1907-08*, 34 out of 36. The number of students at present (1909) is 92. The accommodation being insufficient, the erection of additional buildings has been sanctioned at a cost of Rs. 10,500. This institution is doing most useful work as

is apparent from the fact that out of 145 head-masters in District Council schools, only 10 are uncertificated. The Rājkumār College was transferred from Jubbulpore to Raipur in July 1894. The number on the roll at Jubbulpore was 6. At present the number of students is 26, out of which 12 belong to Bengal and Eastern Bengal and Assam, the rest being from the Central Provinces. The College is managed by a European Principal, and is supported by an income derived from the College fund and by grants from the Central Provinces Administration and the Governments of Bengal and Eastern Bengal and Assam. There is an aided Anglo-vernacular school at Raipur, teaching up to the High school scholarship examination managed by the American Evangelical Mission. The number of students (in 1907) was 59. The American Mennonite Mission at Dhamtarī has an aided Anglo-vernacular school with 36 pupils, an aided vernacular middle school (one of the two in the District, the other being in Bisrāmpur under the American Evangelical Mission) with 137 pupils and an aided vernacular girls' middle school with 110 pupils. There is also a deaf and mute school with 4, and a school for the blind with 15 pupils. An Industrial Workshop teaching general carpentry and petty weaving work is also managed by the Mission. In all, there are 16 boys' and girls' schools under Missionary Bodies. Education is making substantial progress, though it must necessarily be limited by the funds available ; 15 new primary rural schools were opened in 1907 and 20 more in 1908. Secondary education too is making rapid progress as will be seen from the fact that there are more scholars than the High school at Raipur can accommodate and extensive additions are being made to the buildings.

Dispensaries.

236. There are 13 public dispensaries in the District, situated at Raipur, Arang, Balodā Bazār, Dhamtarī, Simgā, Mahāsamund, Bisrāmpur, Suarmār, Gariāband (Bindrā-Nawāgarh zamīndāri), Khariār (zamīndāri), Saraipāli (Phuljhar zamīndāri) and Pithorā (Kauria

zamīndāri), in addition to a police hospital at Raipur. Private dispensaries are maintained by Missions at Bisrāmpur and Dhamtarī. The public dispensaries at Raipur, Dhamtarī, Simgā, Gariāband, Saraipāli, Dhamtarī Mission and the police hospital have accommodation for in-patients, the daily average number of whom has risen from 20 in 1890 to 34 in 1906. The total number of patients treated in 1908 was 163,246. The income of the Dispensary funds was Rs. 27,154, derived from the following sources :—

	Rs.
Provincial Funds	10,331
Local Funds	10,893
Subscriptions	1,435
Miscellaneous	4,495

The dispensaries in the zamīndāris are entirely maintained by the respective zamīndārs, Government paying for the hospital assistants only. The average number of operations performed is 2,380, and the most prevalent diseases are malarial fever, ulcers and diseases of the skin, digestive system, eye and ear.

Vaccination.

237. Vaccination is compulsory in the towns of Raipur and Dhamtarī only. The total number of successful primary vaccinations varies from 30,000 to 34,000 in normal years, about 75 per cent. of the children born and surviving to one year being vaccinated. The average cost of each successful vaccination is R. 0-1-10. The staff employed consists of 3 native superintendents, 20 vaccinators, and 2 apprentice vaccinators. The annual cost of the operations is about Rs. 5,800.

Veterinary dispensary.

238. There is a veterinary dispensary at Raipur to which is attached one assistant, while three travelling assistants have their headquarters at Dhamtarī, Balodā Bazār and Saraipāli (Phuljhar zamīndāri). The latter is entirely maintained by the

estate which is under the Court of Wards. The number of animals treated during 1908-09 at Raipur was 2,617. The dispensaries at Balodā Bazār and Dhamtarī were opened in January and that at Saraipāli in April 1907. The number of cattle treated at Balodā Bazār and Dhamtarī was 1,823 and 2,194 respectively in 1908-09.

APPENDIX.

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GAZETTEER OF TAHSILS, ZAMINDARIS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

APPENDIX.

GAZETTEER OF TAHSILS, ZAMINDARIS, TOWNS, IMPORTANT VILLAGES, RIVERS AND HILLS.

Abhanpur.—A village on the Raipur-Dhamtarī Branch of the Bengal-Nāgpur Railway (narrow gauge) from which a branch line to Rājim starts. It is 18 miles from Raipur and 9 miles from Rājim. Its population in 1901 was 1,310 against 1,041 in 1891. A Government irrigation tank has been built here at an estimated cost of Rs. 2,731. The village contains a primary school, a police Station-house, a post office, a cattle pound and an inspection bungalow. The village is held revenue-free for the Dūdhadhāri temple of Raipur in the name of the god Rāmchandra. The lambardār mālguzār is a Bairāgi. A bi-weekly market is held on Tuesdays and Thursdays.

Amdi (sometimes spelt *Aondi*).—A large village about 7 miles to the north-west of Dhamtarī. It is noted for its good land which is said to be the finest in the District. Its area is 3,164 acres, and its population in 1901 was 2,019 against 1,416 in 1891. At the 20 years' settlement it is stated to have been one of the most populous of the agricultural villages. The tenants are mostly Telis who are well off. The proprietor is a Chhattīsgarhī Brāhman. There is a school and a cattle pound in the village.

Arang.—A town in the Raipur tahsīl situated in 21° 12′ N. and 81° 59′ E., 22 miles from Raipur on the Sambalpur road and 4 miles from the Mahānadi river. The town is said to derive its name from *arā*, a saw, in connection with the story of Krishna who asked one of the ancestors of the Haihayas to saw his body into two halves. The sawing is supposed to have been done here, though there are other localities which are said to have been the scene of the operation. As a sequel to this the use of the *arā* or saw was prohibited throughout Chhattīsgarh. The population of the town has

increased steadily since the 20 years' settlement. In 1872 it was 3,868; in 1881, 4,608; in 1891, 5,250; and in 1901, 6,499. The latter figure includes 6,294 Hindus. Arang has all the appearance of having once been a very large city. Here and there are many fine old tanks with numerous remains of temples and sculptures both Jain and Brāhmanical. The only temple that is now standing is a Jain one and this would probably have fallen sometime ago had it not been held together by two iron bands which the surveyors put around it when they used it as a survey station. It is popularly known as Bhānd-dewal from the fact that it contains 3 colossal naked figures of Jain gods. Externally the temple is richly carved and adorned with a profusion of sculptured statues, many of them highly indecent. Half a mile further to the east is the Bāgheshwar temple which is visited by all the pilgrims on their way to Jagannāth. To the west of the town on the bank of a tank there is a small temple dedicated to the Mahāmāya or 'great mother.' Many fragments of sculpture are collected here with a broken inscription slab containing 18 lines of writing. Inside the enclosure there are 3 naked Jain figures with the symbols of an elephant, a conch and a rhinoceros representing Ajītnāth, Nemīnāth and Shreyāmsha, respectively. A second tank, called the Nārāyan Tāl, lies to the west of the Mahāmāya tank from which it is only separated by an embankment. On its banks are many life-size statues of Vishnu with numerous squared stones of large dimensions, the remains of some ancient temple. Foundations and pillar bases are found when digging for bricks. In 1881 General Cunningham found among the rough flat stones collected near the police station a slab bearing two short inscriptions in very old characters, and recently, on 31st May 1908, Mr. Hīra Lāl found a copper plate inscription dated in the Gupta era and about 1,400 years old—perhaps one of the oldest copper plate inscriptions found in the Central Provinces. Another one was found some years back written in the box-headed variety of Central Indian alphabet belonging to the 8th or 9th century A.D. About 6 or 7 years ago a Jain statue made



Bemrose, Collo., Derby.

OLD JAIN TEMPLE, ARANG.

of a precious stone was found which was auctioned for 2 or 3 rupees, but when finally recognised it was sold for Rs. 5,000. All these remains show the great antiquity and importance of Arang as a seat both of Hindu and Jain religions, the latter apparently preponderating, but the inscriptions found all belong to Hindu Rājās. Arang is also said to have been the dwelling-place of Lorik and Chandeni whose story forms one of the most popular love songs in Chhattīsgarh. There are a number of mango groves near the town from which a good supply of fruit is obtained. Arang is remarkable for the number of money-lenders, mostly Agarwāl Baniās, who have settled there. Several landed proprietors also live here. Arang is an important grain mart, and a large weekly bazar is held on Saturdays. Formerly it was the seat of a considerable trade in lac, but the clearing of the jungles to the east of the District has greatly diminished its importance. There are good vegetable *bāris* and irrigation also facilitates the growing of sugarcane. There is a Bench of Honorary Magistrates. The public buildings comprise a sub-post office, a dāk bungalow, a P. W. D. inspection hut, a dispensary and a *sarai*. There is a primary school and a private middle school kept up by the *mahājans* at their own expense. There is also a girls' school. The mālguzār is Shrikrishna, a well-to-do resident Baniā. The town of Arang is worked under the Mukaddam Rules and a sum of Rs. 400 is annually raised for sanitation purposes from a tax varying from annas 12 to Rs. 3 on the value of houses, those under Rs. 100 in value being exempted. Cultivators pay 6 pies per rupee on their rent.

Baloda Bazar Tahsil.—The northern tahsīl of the District, lying between 21° 16′ and 21° 53′ N. and 81° 38′ and 82° 59′ E. The tahsīl was constituted at the beginning of 1906, when the portion of the Simgā tahsīl lying west of the Khārun and Seonāth rivers was transferred to the new Drug District. Simgā thus became unsuitable for the headquarters of the new tahsīl as it lay practically on the western boundary, and was besides an unhealthy

Descriptive.

and unpopular station with native officials. The headquarters were accordingly removed to Balodā Bazār, a village 15 miles from Bhātapāra station and connected by good roads with Bhātapāra, Lawan, Khalāri and other places. The constitution of the tahsīl was largely altered. Giving up the tracts west of the Khārun and Seonāth, it received on the east the portion of the Bilāspur District lying south of the Mahānadi, that is the Bilaigarh-Katgi and Bhatgaon zamīndāris and the Sonākhān and Sarsīwa tracts: with these the Tarengā estate, lying to the south of the Seonāth river, also came to Balodā Bazār from the Bilāspur tahsīl. From the Raipur tahsīl also came the Datān and Palāri tracts west of the Mahānadi and the area north of Sirpur and Raitum with the Deori zamīndāri to the east of the Mahānadi. The new Balodā Bazār tahsīl therefore differs widely from the old Simgā tahsīl, of which it retains only 756 square miles with a population of 120,667 persons. It has received 480 square miles and 59,329 persons from the Jānjgir tahsīl, 226 square miles and 40,073 persons from the Bilāspur tahsīl, and 471 square miles and 43,994 persons from the Raipur tahsīl. Its total area is at present 1,933 square miles. The tahsīl is bounded on the north by the Bilāspur District, on the east by the Sārangarh State and the Phuljhar zamīndāri, on the south by the Raipur and Mahāsamund tahsīls and the Bemetarā tahsīl of Drug. It is a long strip extending from west to east for about 84 miles along the whole north of the Raipur District, and about 32 miles wide from north to south. The Khārun and Seonāth rivers flow along the whole western and northern boundary, while the Mahānadi traverses the tahsīl from south to north, dividing it in two tracts which differ considerably in physical features. After receiving the Seonāth at Changori, the Mahānadi turns east and becomes the northern boundary of the tahsīl. To the west of the Mahānadi the Jamania and Khorsi flow into the Seonāth and to the west the Jonk joins the Mahānadi on the northern border. The western part of the tahsīl is an open and populous tract, devoid of forest and closely cultivated. Black soil generally covers

more than half the cultivated area and in the Lawan tract produces excellent crops of rice. The country is undulating and the ridges consist of red gravel (*bhāta*) or yellow (*matāsi*) soil, while black soil is found on the slopes and in the depressions. In the Simgā group a fair quantity of wheat is grown. This tract appears to be peculiarly liable to short rainfall and the rice crop has frequently been a partial failure. The Datān and Palāri tract is well-supplied with tanks and the proprietors are, as a rule, well-to-do. Round Balodā the water-supply of many villages is bad, the tanks being shallow ponds which dry up in the hot weather. To the east of the Mahānadi lies the Sonākhān estate mainly covered by forest and the zamīndāris and the Sarsīwa tract which have stretches of open country adjoining the Mahānadi with forests and hills to the south.

Population.

The population of the reconstituted tahsīl in 1901 was 264,063 persons or about 24 per cent. of that of the District. In 1891 the population of the same area was 318,706 persons and the decrease during the decade was 17 per cent. The area comprised in this tahsīl, with the exception of the Deori zamīndāri, suffered much more severely between 1891 and 1901 than the remainder of the present Raipur District. The total density of population is 137 persons, being 138 in the mālguzāri and 125 in the zamīndāri area. The tahsīl contains 1,018 villages, of which 41 are uninhabited. In 1901 the villages of Simgā (2,638), Tarengā (2,041) and Bhātapāra (2,900) contained more than 2,000 persons, while 15 villages had a population of between 1,000 and 2,000.

Agriculture.

The tahsīl contains the zamīndāri estates of Deori, Bhatgaon, Katgi and Bilaigarh with a total area of 315 square miles of which 112 square miles are forest. In the mālguzāri area 237 square miles or 12 per cent. of the total area consist of Government forest, while another 286 square miles are forest and grass in private hands. The forest all lies to the east of the Mahānadi except for a small fringe, three or four miles wide, on the western bank. Of the

village area of 1,268 square miles a proportion of 70 per cent. was occupied for cultivation in 1907-08, the proportion of the occupied area in the zamīndāris being 48 per cent. The cultivated area of the tahsīl was 6,34,809 acres and the net cropped area 506,982 acres, while second crops were grown on 53,923 acres. The statistics of cultivation during the last three years are shown in the table on the opposite page.

Rice covers more than half of the total cropped area and kodon and kutkī 14 per cent., while the area under wheat is comparatively trifling. Linseed and the pulses are largely sown as second crops. In 1907-08 the irrigated area was 34,409 acres.

Land Revenue.

The land revenue demand on the mālguzāri area in 1907-08 was Rs. 1·84 lakhs, falling at Rs. 0-5-5 per acre in cultivation. The demand for cesses was Rs. 10,446. The *takolī* or lump payment of the zamīndāris was Rs. 6,200 and their cesses, Rs. 841. The mālguzāri area of the tahsīl is now under settlement.

Miscellaneous.

The tahsīl has police Station-houses at Balodā Bazār, Simgā, Bhātapāra, Bilaigarh, Datān and Lawan. It is divided into eight Revenue Inspectors' circles with headquarters at Bhātapāra, Sītapār, Tildā. Kosmandī, Chhāppa, Sundelā, Kasdol and Bhatgaon, and 157 patwāris' circles.

Baloda Bazar Village.—The headquarters of the tahsīl of the same name is about 47 miles north-east of Raipur on the Bhātapāra-Lawan road about 14 miles west of Lawan and 16 miles east of Bhātapāra railway station. Its population in 1901 was 1,858 against 2,358 in 1,891. It is an important centre of the cattle and grain trade. A number of Bombay firms have established shops for the purchase of grain in the neighbourhood and a great deal of traffic used to wend its way from the Bilāspur side to Balodā. Since the opening of the railway, however the importance of the place has somewhat declined as the Bilāspur traffic makes its way to the nearest station at Bhātapāra. Still, the grain produced in this tract changes hands in Balodā and is conveyed by hired carts to Hathbandh

STATISTICS OF CROPPING—

YEAR	Rice.	Wheat.	Kodon-kutki.	Linseed.	Gram.	Til.	Tiura-lakh.	Masur.	Urad, Mung and Moth.	Peas.	Sugarcane.	Double-cropped area.	Total cropped area (*a*).	Irrigated area.
1905-06.														
Khalsa	282,423	17,395	71,745	79,676	8,744	13,571	7,619	11,725	29,847	18,556	129	101,245	556,366	14,517
Zamindaris	47,613	1,035	3,489	8,301	670	3,110	1,279	769	8,614	1,099	78	14,440	81,207	503
Total	330,036	18,430	75,234	87,977	9,414	16,681	8,898	12,494	38,461	19,655	207	115,685	637,573	15,020
1906-07.														
Khalsa	290,069	19,582	83,875	94,859	7,006	16,948	5,952	11,167	34,899	13,088	83	105,470	592,195	4,070
amindaris	50,115	1,203	4,355	8,541	572	4,358	1,178	982	9,581	1,155	78	15,530	87,885	122
Total	340,184	20,785	88,230	103,400	7,578	21,306	7,130	12,149	44,480	14,243	161	121,000	680,080	4,192
1907-08.														
Khalsa	305,878	9,660	79,509	26,235	4,697	15,961	4,548	3,775	19,130	5,226	136	46,615	486,880	29,169
Zamindaris	52,303	462	2,477	1,729	279	4,499	738	301	7,100	380	84	7,308	74,025	5,240
Total	358,181	10,122	81,986	27,964	4,976	20,460	5,286	4,076	26,232	5,606	220	53,923	560,905	34,409
Percentage of area under each crop on total cropped area in 1907-08.	64	2	14	5	1	3·6	1	·7	4·6	1	·04	9·4	...	...

(*a*) Includes double-cropped area.

railway station along a good road. The return carts bring back salt for sale at Balodā. Balodā has also an important cattle market at which sales have been registered since 1898, the fee being 3 pies per rupee. About 1,000 head of cattle are brought for sale every week. The average number of cattle sold each year is 14,388 head and the average value is Rs. 1,24,800, the income from the registration fees being Rs. 1,950. It is said that a pair of cattle fit for cultivation cannot be had for less than Rs. 50 or of buffaloes for less than Rs 60. Cattle are purchased at Balodā by cattle dealers known as Kuchias who are generally Chamārs who sell at the small cattle markets and to cultivators. The market day is Tuesday, but as all the transactions are not completed in one day, business continues to be transacted for several days following. The village contains a vernacular primary school, a Mission Anglo-vernacular middle school, a sub-post office with telegraph office, a dispensary and a police Station-house. There is also a veterinary dispensary maintained by the District Council. The village is under the village *panchāyat* who receive the income from cattle registration and bazar dues and utilize it on the improvement of the village. The mālguzār of the village was a Kawar, but it has lately been purchased by Government. At Kukurdehi, a village about 2 miles to the west of Balodā Bazār, a tank has been constructed by the Irrigation Department at a cost of about Rs. 77,000 which is estimated to irrigate 745 acres.

Bamhni.—A village in the Mahāsamund tahsil about 6 miles to the south-west of Mahāsamund situated on Sikli nāla. Its population in 1901 was 784 and its area is 2,053 acres. The village contains some hot springs. The former mālguzārs were poor Brāhmans deeply involved in debt due partly to expenditure on marriages. The village has now been acquired by a Baniā.

Bangoli.—A village on the Raipur-Palāri road 18 miles to the north-east of Raipur and about six miles from the Silyāri railway station. The population in 1901 was 478. A religious fair is held by the sect of Kabīrpanthīs in honour of Ghāsi Dās

Gurū on Māgh Paurnimā in February and lasts for 15 days, the attendance averaging about 5,000 persons. The fair ranks next in importance to the great Rājim fair, about a hundred temporary shops are opened and *kosā*, brass vessels and other merchandise are sold. There is a *samādhi* (tomb) of the Kabīrpanthī Gurū Ghāsi Dās which is visited periodically by a representative of the Mahant at Kawardhā for the purpose of receiving the presents usually consisting of a rupee and a cocoanut made by the followers of the sect. The village contains a tank, but in Pindrāwan, which is only 2 miles away, a large irrigation tank has been recently constructed by Government at a cost of Rs. 1,29,000. It will irrigate an area of 3,000 acres.

Bargaon.—A village in the Mahāsamund tahsīl about 10 miles to the north-west of Mahāsamund on the right bank of the Mahānadi. Its population in 1901 was 990 and its area is 3,273 acres. A descendant of the old Haihayavansī royal family of Ratanpur resides here and he holds this village as well as the neighbouring villages of Nāndgaon and Bhalesar revenue-free.

Baronda.—A village in the Mahāsamund tahsīl on the Siklināla 14 miles from Rājim and 4 miles from Mahāsamund. Its population in 1901 was 654. An important cattle market is held on Wednesdays and Thursdays, which is especially flourishing in the hot weather. It is under the control of the District Council and sales of cattle have been registered since December 1906. The average number of cattle sold is 2,656 head valued at Rs. 66,304. The average annual income is Rs. 1,036. There is a primary school. The proprietors are Telis who, owing to debt, have been obliged to sell an eight-anna share to some rich Baniās.

Bhandar (Storehouse).—A village in the Raipur tahsīl about 32 miles north-east of Raipur between Palāri and Arang. Its population in 1901 was 836 against 1,109 in 1891. Bhandār is the headquarters of the *gurūs* of the Satnāmi Chamārs and contains the temple of the sect, an empty building without an image. Over this temple once stood a golden pinnacle worth

Rs. 750, but it was stolen in 1906 and has been replaced by a silver one. Ajab Dās and Agarman Dās the grandsons of Ghāsi Dās, the original founder of the sect, are the present *gurūs*. Formerly joint, they afterwards partitioned their estate consisting of 4 or 5 villages. Their separation, however, brought them into rivalry and their consequent extravagance led to the loss of their villages. Bhandār has now passed to the firm of Rājā Gokuldās Ballabhdās. The present *gurūs* are men of intelligence and have a considerable influence over the large Chamār community of the District, though not so great as that wielded by Ghāsi Dās whose clothes were believed to hang in the air of themselves when he threw them away and who was credited with the power of walking upon water. Ajab Dās holds the higher position of the two *gurūs*. The Chamārs visit Bhandār to drink the water into which their *gurū's* toe has been dipped, and make offerings of a rupee or more. The *gurūs* also tour in the District and recover contributions from their supporters.

Bhatapara (the village on the *bhāta* or waste land).—A station on the Bengal-Nāgpur Railway line 39 miles from Raipur to the north-east in the Balodā Bazār tahsil. Before the construction of the railway it was a very poor village with only a few huts of Chamārs. Since the opening of the railway its importance has been greatly increased as will be seen by the fact that in 1891 its population was only 461, while by 1901 it had risen to 2,900. It is now one of the most important trade marts of the Chhattīsgarh Division and contains a large community of merchants. Being situated at a convenient centre on the railway and being connected by good roads with Mungelī *viā* Nāndghāt and with Lawan and also by a country track with Bisrāmpur it draws grain for export from a large area. Much produce comes here from the Mungeli tahsīl of Bilāspur District and also from the south. There is also a considerable trade in hides and bones. Large weekly markets are held on Sundays and Wednesdays, grain being the principal article of trade.

There is a serious scarcity of water. A Government tank was constructed in the famine of 1896-97 at a cost of Rs. 2,970, but does not hold water in the hot weather when the whole town is dependent on one or two wells, which are then used night and day. A primary school, a police Station-house, a Public Works Department inspection hut and a combined post and telegraph office constitute the public buildings. There is a Muhammadan mosque and burial-ground. The mālguzār of the village is the *tāhutdār* of Tarengā who derives a large income from the sale of thatching grass. Bhātapāra is worked under the Village Sanitation Act; the income amounting to Rs. 1,598 is derived from a *haisiyat* tax and the expenditure is devoted to the improvement of sanitation, repairs of roads, tanks, wells and the like.

Bhatgaon Zamindari.—A zamīndāri in the Balodā Bazār tahsīl comprising an area of 64 square miles situated to the south of the Mahānadi stretching up to the borders of the Phuljhar hills and lying between the Bilaigarh zamīndāri on the west and the Sarsiwā tract of the Balodā Bazār tahsīl on the east. It is one of the old *biālisis* or group of 42 villages, a half of the well-known *chaurāsi* or group of 84 villages, a favourite form of group unit all over Northern India. The northern portion of the zamīndāri is fairly open and level, but the southern is hilly and covered with forest which, however, does not contain valuable timber. The present zamīndār is a Binjhia, a sub-tribe of Binjhwārs. Nothing is known about the predecessors of this family. The original ancestor of the present family was Jogirai in the service of the Ratanpur king, Kalyānsai, whom he accompanied to Delhi when that Rājā went to acknowledge the suzerainty of the Mughal Emperor Akbar about 1560. Some 50 years later the family fell into disfavour and Jogirai's great-grandson, by name Bijātirai, fled from Ratanpur and took refuge in the forests beyond the Mahānadi which at that time belonged to the Rājā of Sambalpur. He was permitted to establish himself in the waste

country and thus founded the present estate of Bhatgaon, to which was later on added the tāluk of Kakirdā on the northern bank of the Mahānadi. About the middle of the 17th century the estate was handed over to the Ratanpur kings and remained in their possession till the Marāthā conquest, but they seem to have accepted the position of the Binjhia family in Bhatgaon conferred by the Rājā of Sambalpur and to have contented themselves with the assessment of a small *takolī* of Rs. 400 (excluding the tāluk of Kakirdā which had already been resumed). The *takolī* continued to be paid until 1821, when the estate was in common with the other zamīndāris of Chhattīsgarh required by Colonel Agnew, the Superintendent, to enter into formal engagements the terms of which are recorded on page 540 of Aitcheson's 'Treaties.' By these agreements the *takolī* was reduced to Rs. 300 (Nāgpuri), this forming the total contribution of the estate to the Government under all heads. The figure was maintained, except for a further reduction on account of the exchange value of the Company's rupee, until 1867 when, in the course of the general settlement proceedings of the Bilāspur District in which the estate was then included, the income was more closely scrutinized and a substantial enhancement of *takolī* imposed. The fidelity of this petty chief remained unaffected throughout the anxious days of the Mutiny, and even when Narāyan Singh of Sonākhān defied the British rule in 1857 and fortified himself in the hills of his estate to withstand the advance of Lieutenant Lucie-Smith who was sent from Raipur to apprehend him, the zamīndār of Bhatgaon rendered the British force such assistance as he could with matchlockmen. From 1867 A. D., when the chief acquired proprietary rights in this estate, to the present time the history of the tract is simply a part of the ordinary story of District administration in which we read of the rapid development of agricultural resources and, as his wealth and credit has increased, a growing tendency on the part of the zamīndār to involve himself in debt from which the Government alone

can extricate him. In 1907 the debts amounted to Rs. 24,000 which necessitated the estate being put under Government management. The present zamīndār is Dharam Singh Binjhia who resides at Bhatgaon which is 43 miles from Balodā Bazār and 88 miles from Raipur. He is 45 years old and is an Honorary Magistrate. He has a son 9 years old who will in ordinary course succeed him.

There are 60 villages in the zamīndāri and the population in 1901 was 7,964 persons, having decreased by about 17 per cent. during the previous decade. The density is 124 persons per square mile. Jheria Telis, Chamārs and Chandnāhu Kurmīs form the bulk of the population. The only large village in the estate is Bhatgaon, the headquarters of the zamīndāri. Of 60 villages, 2 are held by inferior proprietors, 3 by *muāfidārs*, 48 by *thekādārs* and the rest are under the direct management of the zamīndār. The estate has a small area of forest.

Agriculture.

Of the total area of 21,405 acres occupied for cultivation, the cultivated area amounts to 90 per cent. The cultivated area was 19,258 acres in 1907-08, and the gross cropped area was 16,113 acres, of which 416 acres were double-cropped. Rice is the principal crop, the area under it being 11,490 acres. The following are the other crops sown in the zamīndāri :—Urad-mūng (707), til (1,503), and kodon (617). Within the last 10 or 15 years the system of double-cropping by *uterā* has been introduced and with such success that at the present time linseed, urad, masūr, etc., sown broadcast in the rice-fields just before the autumn harvest, have become, after rice, the most important crops.

Land Revenue.

Sir Richard Temple's Report of 1863 on the Zamīndāris shows that Dubrāj Singh Binjhia was zamīndār. The first five generations are said to have paid no revenue. In the sixth, a demand of Rs. 400 was imposed, but it was subsequently reduced to Rs. 300 or Rs. 256 Government currency. At Mr. Chisholm's

settlement of 1868, the income of the estate was estimated at Rs. 2,362 and Rs. 610 was fixed as revenue on the estate. At R. B. Purshottam Dās' settlement of 1890 the income of the estate from land was Rs. 4,391, on which a *takolī* of Rs. 1,600 was fixed (including cost of police contribution, Rs. 232). The income from forest was estimated to be Rs. 606 on which a forest *takolī* of Rs. 200 was fixed. In 1907-08 the income from land was estimated to be about Rs. 8,515 and that from forest Rs. 861. The zamīndār now pays Rs. 1,597 as land-revenue and forest *takolī*, and Rs. 190 as cesses.

Miscellaneous.

A third-class road connects Bhatgaon with a ferry over the Mahānadi at Seorīnarāyan and another road runs due north to Chāmpa railway station. Rice, linseed and hemp are almost the only exports. They are in ordinary years carried north by cart to the Chāmpa and Raigarh stations on the Bengal-Nāgpur Railway, but in poor seasons this stream is broken by a cross current of Banjārā traders with pack-bullocks who ply between Sambalpur and Balodā Bazār to make a profit on the lower prices which prevail in the more easterly District. The *kasbī* cloth of Bhatgaon is said to be good and the zamīndāri produces good tasar silk also. Bhatgaon, the headquarters of the zamīndāri, has a primary school and a post office.

Bilaigarh Zamindari.—A zamīndāri in the Balodā Bazār tahsīl, containing an area of 112 square miles, situated to the south of the Mahānadi, and extending to the Phuljhar zamīndāri. It is bounded on the east by the Bhatgaon zamīndāri, and on the west there is a portion of the *khālsa* tract and the Katgi zamīndāri which is now owned by the Bilaigarh zamīndār. The northern portion is a stretch of level plain, possessing a fair proportion of rich black soil, while the southern portion is rocky and covered with a series of hills containing dense jungle and soil of inferior quality. The principal crop is rice. The cultivation of wheat and other *rabi* crops is carried on to a very limited extent. The forests

are extensive and not particularly valuable. Like Bhatgaon, it was originally a half of the *chaurāsi* or group of 84 villages. It is said that originally it belonged to Bhaināīs, a Dravidian tribe mostly found in the Bilāspur District in which the zamīndāri was included up till 1906 A. D. Their chief seat was Phuljhar where a Gond dynasty established itself and apparently acquired this tract also at the same time. The head of the Bilaigarh family was at first the Baraiya or headman of 12 villages in the jungle to the extreme south of the present estate. This jungle tāluk belonged to the zamīndār of Phuljhar, to whom the Baraiya, whose headquarters were at Dhansir, owed allegiance. About 1700 A. D. the Rājā of Ratanpur had his attention drawn to this part of the country by repeated complaints of the ill treatment of pilgrims on their way to Jagannāth-Puri by the hill Gonds. The great road for pilgrims lay through what is now the Bilaigarh estate. From the whole of Chhattīsgarh and from outlying countries as far a-field as Mandlā and Rewah troops of pilgrims came every year to Seorīnarāyan and then crossing the Mahānadi proceeded along the southern bank of the great river below the Phuljhar hills, from which they were frequently the victims of raids by the robber tribes of Gonds and Binjhwārs. Just as in later days an attempt was made to bribe the chief of Sonākhān to peaceful ways by grants of land in the open country, so, but with more success, the Rājā of Ratanpur determined to curb the Gonds by binding the most prominent of them to his side by the grant of the present Bilaigarh and Katgi estates. He selected Mānjhi Merwar, the Gond 'Baraiya' of Dhansir, whose family were then, as they are to this day, conspicuous for their size and stature. Accordingly, Mānjhi changed his ways of life, became a pillar of order instead of a pillar of offence and his family have continued for the last 200 years in possession of the tract of country then conferred on them].as well as of their old 12 villages which have now been altogether withdrawn from the control of the Phuljhar zamīndār.

On Mānjhi's death, however, his sons, Gumānsingh and Mukhirai, quarrelled and partitioned the estate, Gumānsingh, the second son, taking the portion known as Katgi, and Mukhirai that known as Bilaigarh[1]. It was only some 30 years ago that the issue of the younger branch failed and the two estates became once more incorporated as a single zamindāri.

During the Mutiny the zamīndār of Bilaigarh and the agent of the widow-survivor of the Katgi zamīndār rendered the British force which was sent to arrest their neighbour, Narāyansingh zamīndār of Sonākhān who had rebelled, such assistance as they could with matchlockmen. From 1867 A. D., when the zamīndār acquired proprietary rights in his estate, to the present time the history of the tract is simply a part of the ordinary story of District administration in which we read of the rapid development of agricultural resources and along with it a tendency on the part of the zamīndār to involve himself in debt. The last zamīndār of Bilaigarh soon entered on such a course of extravagance that, although a substantial income from Katgi was about 1875 added to his income from Bilaigarh, he became hopelessly indebted and the estates (Bilaigarh and Katgi) had in 1878 to be brought under Court of Wards management where they remained (with one interval in the case of Katgi) till 1901. The present zamīndār of Bilaigarh and Katgi is Bhūpsingh Gond and is 43 years old. He has a promising son of about 18 years of age, who will in the ordinary course of events succeed him.

Population.

In 1901 the population was 13,711 persons having decreased by about 10 per cent. during the previous decade. The density is 122 persons per square mile as against the District figure of 112. There are

[1]—According to Mr. Chisholm's account written in 1867, Katgi was no part of the original grant to the Baraiya of Dhansir, but was a separate grant to Gumānsingh for warlike services rendered to the Ratanpur king against his constant enemy, the Sambalpur Rājā. The story given is as told by the zamīndār of Bilaigarh which is at any rate supported by an old account written in 1855.

74 villages in all, of which 3 are held direct by the zamindār, 3 by inferior proprietors, 6 by *muāfidārs* and the remainder are held by ordinary *thekādārs*. There is no large village in the estate except Paoni, the population of which was 1,195 persons in 1901.

Agriculture.

The total occupied area of both Bilaigarh and Katgi zamindāris is 52,998 acres, 96 per cent. of which is cultivated. The cultivated area was 51,138 acres in 1907-08 and the gross cropped area was 51,098 acres, of which 6,868 acres were double-cropped. Rice (37,020 acres), urad-mūng (6,066), linseeed (1,537), and til (1,913) are the principal crops. Within the last 10 or 15 years the system of double-cropping by *uterā* has been introduced and with such success that at the present time linseed, urad, masūr, etc., sown broadcast in the rice-fields just before the autumn harvest, have become, after rice, the most important crops.

Land revenue.

Bilaigarh and Katgi estates were held rent-free in lieu of service until the Marāthā conquest of 1750 A. D. when a quit-revenue was assessed on both estates, Rs. 700 (Nāgpuri) in Bilaigarh and Rs. 500 (Nāgpuri) in Katgi. These payments continued to be paid until 1821, when all the estates were in common with the other zamindāris of Chhattisgarh required by Colonel Agnew, the Superintendent, to enter into formal engagements, the terms of which are recorded on page 540 of Aitcheson's 'Treaties.' By these agreements the *takolis* were reduced in Bilaigarh to Rs. 500 (Nāgpuri) or 427 Government rupees and in Katgi to Rs. 300 or 256 Government rupees, this forming the total contribution of each estate to the Government under all heads. These figures were maintained except for a further reduction on account of the exchange value of the Company's rupee until 1867 when, in the course of the general settlement proceedings of the Bilāspur District, in which these estates were then included, the income of Bilaigarh estate was estimated at Rs. 2,790 on which a revenue of Rs. 800 was fixed

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and the income of the Katgi estate was estimated at Rs. 2,345 on which a revenue of Rs. 630 was fixed. At Rai Bahādur Purshottam Dās' settlement of 1890 the income of the Bilaigarh estate from land was Rs. 5,816-9 and that from forests Rs. 1,955-1-11 on which Rs. 2,000 were fixed as land-revenue *takolī* (including the cost of police) and Rs. 610 as forest *takolī*. The income of the Katgi estate from land was Rs. 5,456-6 on which Rs. 2,000 were fixed as land-revenue *takolī*. Cesses amounting to Rs. 1,546 were fixed for both zamīndāris. In 1907-08 the income from land was estimated to be Rs. 23,333 and from forests Rs. 2,118 on which land-revenue and forest *takolī* of Rs. 4,210 is being paid for both the zamīndāris which have been amalgamated. The demand for cesses is Rs. 539.

Miscellaneous.

There are good fair weather tracks connecting the chief villages with the important centres Seorinarāyan and Lawan beyond the Mahānadi. Rice, linseed and hemp are almost the only exports. They are in ordinary years carried north by cart to the Chāmpa and Raigarh stations on the Bengal-Nāgpur Railway but in poor seasons this stream is broken by a cross current of Banjārā traders with pack bullocks who ply between Sambalpur and Balodā Bazār to make a profit on the lower prices which prevail in the more easterly District. Bilaigarh, the headquarters of the zamīndāri, has a primary school, a branch post office and a police Station-house. Its population was 774 persons in 1901. There are also primary schools at Paoni, Purgaon and Nangarda in the Bilaigarh estate. Katgi was formerly the headquarters of the Katgi zamīndāri. It has a school and a branch post office. There is also a school at Sarwā in Katgi zamīndāri.

Bilaigarh Village—Is the headquarters of the zamīndāri of the same name in the Balodā Bazār tahsil, and is nearly 80 miles from Raipur. Its population in 1901 was 774 against 836 in 1891. Here are the remains of an old fort and the ruins of some ancient temples. There is a primary school and a weekly market is held on Fridays.

Bilaigarh means the fort of the cat and is connected with the Bhainās who are said to have once ruled in Phuljhar and to have been ousted by the Gonds. The Bhainās are said to have been burnt to death by the Gonds who filled the mouth of a cave where the Bhainās hid themselves and set fire to it. It is somewhat curious to find the protecting goddess of Dhamtarī town named Bilai Māta or cat mother with the story that she was the patron goddess of the Bhainās who formerly occupied that place and offered human sacrifices from amongst themselves for success in catching game, the chief source of their subsistence. The Bhainās are not now known to have any peculiar reverence for cats but from the associations related above it appears that they had a great regard for that animal in former days.

Physical features.

Bindra-Nawagarh Zamindari.—This zamīndāri, comprising an area of 1,559 square miles, is situated in the Mahāsamund tahsīl and forms a boot-shaped tract of country, lying between the Dhamtarī tahsīl on the west, from which it is separated by the Sorul river, and Khariār zamīndāri on the east. Along the eastern boundary rises a range of precipitous hills varying from 2,000 to 3,000 feet in height and from this range, towards the south of the zamīndāri, a chain of smaller hills about 10 miles in breadth stretches out towards the west dividing the zamīndāri into two divisions. The northern division, which is the most extensive, consists of hilly country sparsely cultivated and covered with *sāl* forest. Below the chain of hills the character of the country changes into an undulating and fertile plain containing excellent rice land.

History.

Bindrā-Nawāgarh was one of the eighteen Garhjāt Chieftainships known as the Athāra-Garh, which were originally independent but were subsequently held in subordination to the most powerful chief, the Mahārāja of Patnā. It now belongs to a Rāj-Gond family of great antiquity, the founder, Kachnā Dhurwā, having some 24 generations ago conquered it from a Bhunjia chief. There are many legends of Kachnā Dhurwā's prowess and he is worshipped as a god by the Gonds throughout the zamīndāri. According to the family tradition the father of Kachnā Dhurwā, by name Singal Sai, was a younger son of

the ruling family of Lānjigarh and settled at Chhurā which then belonged to the Bhunjia chief of a zamīndāri called Mardā. The latter, fearing that Singal Sai had designs on his kingdom, poisoned him. Singal Sai's widow escaped to Patnā and was compelled to earn her living as a menial servant in a Brāhman's house. As she was carrying away the sweepings of the house she gave birth to a child who was thereupon given the name of Kachrā Dhurwā, from the word *kachrā dhurwā* which means sweepings. As a boy Kachnā Dhurwā showed extraordinary gifts. He was enlisted in the Mahārāja's army where he rose to the highest rank and conquered all the Mahārāja's enemies. The Mahārāja offered to grant him any request he wished to prefer and he asked fol and was given the zamīndāri of Mardā ; he then proceeded to Mardā, conquered and slew his father's murderer and seized his territory. He then defeated all the neighbouring chiefs, amalgamated their lands and founded the present zamīndāri ; Nawāgarh became the capital and gave its name to the whole estate with a prefix Bindrā, so called from the monkeys which abounded there, in order to distinguish it from another important place of the same name in the Drug District. The zamīndāri was taken under the Court of Wards in 1880 on the death of Umrao Sai, whose only son Kawal Sai was a minor. Kawal Sai died at the Rājkumār College, then situated at Jubbulpore, during his minority and left a widow Rāmkuar. In 1902 after Rāmkuar's death the estate was relinquished and the succession passed to the present zamīndār, Chhatra Sai, who is a son of a younger branch of the family and had been adopted by Umrao Sai prior to the birth of Kawal Sai. The genealogical tree below shows the relationship :—

- Nilkanth Sai
  - Akbar Sai
    - Umrao Sai
      - Kawal Sai
        Mt. Rāmkuar
    - Gajrāj Sai (died childless)
  - Jaisingh Sai
    - Madhukar Sai
      - Ratan Sai
        - Chhatra Sai
      - Padum Sai
      - Lakshman Sai
      - Aparbal Sai

Chhatra Sai is aged 52 years. He is a Darbāri and a Khās Mulākāti and exempt under the Arms Act and is also an Honorary Magistrate. He has several children, the eldest son being 16 years of age. They are being well educated by a private tutor who teaches them English.

Population.

There are 446 villages in the zamīndāri, of which 32 are uninhabited. The population at the census of 1901 was 61,174 and the density per square mile 39. The population in 1891 was 51,309. The only large village in the zamīndāri is Gariāband, the population of which was 1,281 in 1901. There is no inferior proprietor. Protected status has been conferred in 95 villages, 105 villages are held by ordinary *thekādārs* and 76 by *muāfidārs* while the remainder are under the direct management of the zamīndār. Gonds form the bulk of the population and the aboriginal tribe of Kamārs is found in the jungles. The latter are averse to agriculture, subsist on forest roots and berries and on the spoils of the bow and in the open season find employment in cutting grass, bamboos and wood for contractors and residents of the *khālsa* who resort to this zamīndāri for their annual *nistār*.

Agriculture and Land revenue.

In 1907-08 the total area occupied for cultivation was 136,320 acres and the cropped area 95,770 acres of which 59,445 acres or 62 per cent. were under rice, the other chief crops being til (11,558); kodon and kutkī (8,725). The undulating country round Deobhog in the extreme south yields a rice crop hardly to be surpassed in any other part of the District. About 970 square miles or 50 per cent. of the whole zamīndāri is under forest which is very valuable. The prevailing class of timber trees is the *sāl* (*Shorea robusta*). Along the banks of the Udanti river, which rises in the chain of hills already described, there is some valuable teak, and bamboos are to be found on the hills in the south-west. The zamīndār pays Rs. 14,000 *takoli* and Rs. 2,011-4-0 cesses. The total income in 1907-08 amounted to nearly Rs. 68,300 of

which about Rs. 24,700 was derived from the forests and the balance from land.

Miscellaneous.

A second-class road runs throughout the length of the zamīndāri from Deobhog in the south and connects with the railway at Rājim. From Gariāband on this road a third-class road runs to Chhurā. Gariāband was the headquarters of the zamīndāri when it was under the Court of Wards and the roads and buildings were under the management of the Chhattīsgarh States Division of the Public Works Department. Besides the construction of these roads a palace and school and a Manager's office were then built at Gariāband. The total expenditure on Public Works during the 10 years from 1893 to 1903 amounted to Rs. 2,94,591. On the relinquishment of the estate in 1902 the management by the Public Works Department ceased except in the case of the Rājim-Deobhog road which is still included in the Chhattīsgarh States Division. The headquarters of the zamīndāri were then removed to Chhurā where the zamīndār has built a new palace in which he resides. The population of Chhurā was 526 persons in 1901. It contains a branch post office, a primary school and a police Station-house. Chhurā is 56 miles from Raipur and 16 miles from Gariāband which is 28 miles from Rājim. There are 4 police stations situated at Deobhog, Nawāgarh, Gariāband and Chhurā, 9 primary schools and 7 branch post offices in the zamīndāri.

Bisrampur.—A village in the Balodā Bazār tahsīl about 8 miles north-west of Hathbandh railway station with a population of 647 persons and an area of 1,379 acres. Originally Bisrāmpur was a plot of waste land encircling another small plot Ganeshpur which was in the possession of one Gangā Vishnu. Both plots were purchased by Mr. Lohr, of the German Evangelical Mission, and they thus merged into one estate in the middle of which stands the mission station of the German Evangelical Church. The tenants are Christian converts. The rice land here is mostly double-cropped. The mission society

has spent money on tanks and wells, but the water-supply is still scanty. Bisrāmpur is noted for its fine grass preserve. It contains an aided vernacular middle school, a primary girls' school, a branch post office and a mission press in which both English and Hindi types are used. A weekly market is held on Mondays.

Champajhar.—A small village about 6 miles from Rājim in the Raipur tahsil. It had a population of 1,244 in 1901 as against 831 in 1891 and its area is 1,834 acres. The place has been identified with Champāranya where the great Vishnuite reformer, Ballabhāchārya, was born. There is still an *aranya* or forest here in which there is a shrine of an old Mahādeo called Champkeshwara who is mentioned in the Rājim Mahātmya. The *linga* has 2 lines which divide it into 3 compartments, on one of which there is a figure of Ganesh and on the other what is imagined to be the figure of Pārvati, while the central piece represents the Mahādeo proper. It represents a curious compromise between Brāhmanical principles and those of the aborigines. While on one side of this image bloodless offerings are made as they are always to Mahādeo, on another side goats are offered to what is supposed to be Pārvatī whose other form is Kāli. The face representing her is daubed with vermilion and decorated with glass spangles used by females. The forest is a small one and belongs to the mālguzār, but no one would cut wood or remove leaves therefrom. Once the mālguzār built a house with the wood of the forest, but the house caught fire and was destroyed. The identification with Ballabhāchārya's birth-place was made only about 20 years ago and now people visit it from different parts of India, specially Bombay and Gujarāt. No pregnant woman would enter the forest as it is believed that abortion would take place at once. Ballabhāchārya was thus born (*i. e.* by abortion) when his parents were passing through this place on a pilgrimage. They first left the child here and proceeded on their jonrney, but the mother having had a dream returned and found the child living, but surrounded by

burning fire on all sides. She prayed to the fire-god to give way and the fire parted and she picked up the child who afterwards grew up to be the great religious teacher. A temple has been recently constructed on the place which is supposed to be the spot where he was born. This spot was revealed in a dream to the Ballabhāchārya Gurū of Bombay who came to the village, fasted and prayed for guidance for several days. A fair is held here in Māgh. Holi is not burnt either in this or in surrounding villages, but the reason is not known. The mālguzār is a Brāhman.

Damru (Tabor-shaped like an hour-glass, a cognisance of Mahādeo).—A village in the Balodā Bazār tahsīl 9 miles north-west of Lawan. It is a good-sized village and is one of the best in the Lawan group. It contains an old temple and an old fort. Its population has declined to 824 in 1901 from 1,217 in 1891. Excellent rice crops are grown in the moat round the old fort. There is a primary school and a weekly market is held on Mondays. The mālguzārs of the village are Kawars.

Deobhog.—A village in the extreme south of the Raipur District in the Bindrā-Nawāgarh zamīndāri 139 miles from Raipur. It was once the headquarters of a District under the Somvansi kings of Cuttack and is so referred to in a copper-plate grant of Mahā Bhāvagupta II.[1] Its population in 1901 was 617 and its area is 1,605 acres. It has a primary school, a police Station-house and a post office. Some trade is done in rice, til and lac.

Deokut (the hillock of gods).—A large and fairly open village on the Mahānadi river about 8 miles west of Sihāwa in the Dhamtarī tahsīl. There are four small but old temples on the banks of the river. In two other temples there are very elaborate carved slabs. One of the temples contains a small inscription giving the name of Vāghrāj who was a Kānker king about the 12th or 13th century A. D. The population in 1901 was 317 and its area is 1,474 acres. The

[1] *Epigraphia Indica*, Vol. III, p. 357.

old mālguzār was Kamoddās Baniā of Dhamtari who was a *gurū* of the Kabīrpanthīs. He had bought the village for only Rs. 200, a great bargain. Kamoddās is now dead and the village has passed to other hands.

Deori Zamindari.—A small zamīndāri comprising an area of 82 square miles, situated on the banks of the Jonk river, between the zamīndāri of Kauria and the tract formerly composing the zamīndāri of Sonākhan, which was resumed by the Government on account of the rebellion of the zamīndār during the Mutiny. The family is a Binjhwār family and the tenure a very old one, but little is known of its origin. It is probable, however, that it is an offshoot of the Sonākhān zamīndāri. In the Mutiny Maharāj Sai, the zamīndār of the time, assisted in the apprehension of the Sonākhān zamīndār, who was his nephew, and after the latter's execution was temporarily put in charge of his estate. He fell a prey to the revenge of Govind Singh, son of the Sonākhān zamīndār, who attacked and murdered him. The present zamīndār, Nazar Sai who is the nephew of Maharāj Sai, is 75 years of age. He has a grandson, Kalindar Sai aged 25 years, the heir to the estate. He is indebted to the amount of some Rs. 17,000 and the estate was taken under the management of the Court of Wards in 1905. He is a Darbāri and Khās Mulākāti. There are 37 villages in the zamīndāri of which 5 are uninhabited and the population in 1901 was 4,121, the density per square mile being 50. The population in 1891 was 3,958. Of the total villages, one is held by a *muāfidār*, 23 have been given out in ordinary leases, 2 are under protected *thekādārs* and the remainder are held direct by the zamīndār. The cropped area in 1907-08 amounted to 6,814 acres, more than half of which is under rice. Kodon and kutki (1,042) and til (1,083) are the other principal crops. The forest area is about 32 square miles containing some *sāl* and a quantity of valuable bamboos. The total income in 1907-08 was about Rs. 3,300, of which Rs. 1,450 were derived from forests. The zamīndār pays a *takolī* of Rs. 350 and cesses

Rs. 92-8-0. Deori, the headquarters of the zamīndāri, which boasts of a primary school, is situated on the western bank of the Jonk river, 12 miles to the north of the Great Eastern Road and 77 miles from Raipur. Its population was 208 persons in 1901.

Dhamtari Tahsil.—The south-western tahsil of the District, lying between 20° 1′ and 21° 2′ N., and 81° 25′ and 82° 10′ E. It is bounded on the north by the Raipur tahsīl, on the east by Mahāsamund, on the south by the Jeypore zamīndāri of Madras and on the west by the Kānker State and the Drug District. In 1906 on the formation of the Drug District the Sanjāri and Bālod tracts, which had been summarily settled, were transferred to the Sanjāri tahsīl of Drug; with them was included the Dondi-Lohāra zamīndāri. This area was 944 square miles containing 494 villages with a population of 122,790 persons. The area of the Dhamtarī tahsīl was thus reduced from 2,542 to 1,598 square miles or by nearly two-fifths, and its population from 310,996 to 188,206 persons. The tahsīl now contains 16 per cent. of the area and 17 per cent. of the population of the District. The northern half of the tahsīl is open country, generally very flat, and almost treeless except for occasional mango groves, while the southern part consists of hill and forest, the country becoming wilder and more mountainous the further south one goes. The hills begin about five miles south of Dhamtarī and run east and west across the tahsil. They include the Sihāwa and Gattāsilli ranges of Government forest with a number of mālguzāri villages lying in the middle of the forest. To the north on the boundary of the Raipur tahsīl low ridges of poor soil alternate with shallow valleys of more fertile character; and between this tract and the Gattāsilli forest lies a level tract of the best black soil. On the east the Pairi, a broad sandy stream, divides Dhamtarī from Bindrā-Nawāgarh. Further west is the Mahānadi, a somewhat larger stream of the same character, which is joined by the Pairi at Rājim, while towards the western border lies the

General description.

Khārun, a small stream, but rockier than the Mahānadi and Pairi, and retaining water all the year round while the two others are dry early in the year.

Population.

The population of the reconstituted tahsīl in 1901 was 188, 206 persons or 17 per cent. of that of the District. The population of the same area in 1891 was 192,950 and the decrease during the decade was 2½ per cent. or about the same as the District average. The tahsil was only slightly affected in 1897, but suffered severely in 1900. The decline of population was considerable in the open tract especially in the high-lying land bordering on the Raipur tahsīl, where the soil is poor and the forests are distant. On the other hand, the Sihāwa and Gattāsilli groups in the south showed a marked increase of population, while an even greater rise has occurred in the cultivated area. This increase is advantageous as it affords a supply of labour for the valuable Government forests which lie in this part, and which formerly were of little use owing to their remoteness and the absence of labour. The tahsīl contains one town, Dhamtarī (population 9,151), and 554 villages, of which 10 are uninhabited. In 1901 only one village, Aondī (2,019), contained more than 2,000 persons, while 18 villages had a population of between 1,000 and 2,000. The most important class of cultivators are the Telis who are fairly well-to-do as tenants and as landlords are on good terms with their villagers. The Gonds of the open country are generally poor and down-trodden and are very stupid, but in the jungle, curiously enough, they are intelligent cultivators and very hardworking. They take great care of their fields, and dam up streams with large masonry sluices to spread water over the surface. Chamārs are not numerous in Dhamtarī. The Kurmis also are, unfortunately, found in small numbers, as they are the best cultivators and best men in the District; being on the whole honest, kindly, and for Chhattisgarhīs not wanting in manners. They are mostly found round Kurud.

Agriculture.

Of the total area of the tahsīl, 905 square miles or about 57 per cent. consists of Government forest, while another 218 square miles or 13½ per cent. are private forest and grass lands. Of the village area of 828 square miles a proportion of 65 per cent. was occupied for cultivation in 1907-08.

The statistics of cropping for the last three years are shown on the following page.

In 1907-08 the cultivated area was 332,327 acres and the net cropped area 292,810, while 108,496 acres were double-cropped. Rice is the staple crop of the tahsīl, covering 87 per cent. of the net cropped area. The average outturn may, it is stated, be safely put at 1,000 lbs. or 100 lbs. higher than in the rest of the District. Wheat has ceased to be of much importance, and is less profitable than rice followed by a second crop. Linseed, urad and mūng are generally sown as second crops in the standing ricefields. The irrigated area is insignificant.

Land revenue.

In 1907-08 the demand for land revenue was Rs. 1'26 lakhs and for cesses Rs. 7,000. The average rent-rate for the tahsīl was R. 0-11-10. A fresh settlement is now being made.

Miscellaneous.

The tahsīl is divided into four police Station-houses with headquarters at Dhamtarī, Sihāwa, Kurud and Pandukā. It has five Revenue Inspectors' circles with headquarters at Kurud, Bhothlī, Sihāwa, Pandukā and Dargahan and 89 patwāris' circles.

Dhamtari Town.—The headquarters town of the Dhamtarī tahsīl, situated in 20° 42′ N. and 81° 35′ E. Dhamtarī is 46 miles south of Raipur, with which it is connected by a narrow gauge branch railway, and two miles from the Mahānadi river. It is 48 miles by road from Raipur. The name of the town appears to be a corruption of Dhām or Dharma tarai meaning the sacred tank or place; this derivation is confirmed by the existence of similar names in neighbouring villages, for instance, Shyāmtarai, Haraftarai, Parastarai and Bāghtarai, all of which are situated within a

Description of town.

STATISTICS OF CROPPING.

Year.		Rice.	Wheat.	Kodon-kutki.	Linseed.	Gram.	Tiura-lakh.	Urad, mung, and moth.	Peas.	Sugarcane.	Double-cropped area.	Total cropped area (a).	Irrigated area.
1905-06	Khalsa ...	249,288	3,092	15,388	42,763	3,841	13,416	84,964	8,600	187	141,679	442,383	2,649
	Zamindari ...	...	...	...	...	...	...	...	...	...	...	...	...
	Total ...	249,288	3,092	15,388	42,763	3,841	13,416	84,964	8,600	187	141,679	442,383	2,649
1906-07	Khalsa ...	253,049	3,755	14,151	50,774	4,778	15,582	91,352	8,479	141	152,626	463,987	1,376
	Zamindari ...	...	...	...	...	...	...	...	...	...	...	...	...
	Total ...	253,049	3,755	14,151	50,774	4,778	15,582	91,352	8,479	141	152,626	463,987	1,376
1907-08	Khalsa ...	254,929	1,428	14,870	21,190	2,813	12,888	71,980	3,109	97	108,496	401,306	13,534
	Zamindari ...	...	...	...	...	...	...	...	...	...	...	...	...
	Total ...	254,929	1,428	4,870	21,190	2,813	12,888	71,980	3,109	97	108,496	401,306	13,534
Percentage of area under each crop on the total cropped area in 1907-08		63·5	·3	4	5	·7	3	18	·8	·02	27	...	...

(a) Includes double-cropped area.

radius of 5 miles. One of the quarters where Rājās used to live is still known as Dharmpurā. Apart from the town proper, there are four hamlets, three of which, *viz.*, Jodhāpur, Dānitolā and Nawāgaon are inhabited by low castes, the first two having a majority of Chamārs while Dānitolā is equally shared by them and the Gānda weavers. The fourth, Ratnābāndha, is inhabited by mixed castes. The area of the Dhamtarī town is 2,974 acres, of which 125·20 acres within municipal limits and 64·26 acres outside the municipality (total 189·46 acres) are *nazūl*. This *nazūl* land consists only of the space enclosed by the fort ditch and a number of mango groves which are very plentiful. The fort site is cleared and the official buildings are built on it. The ditch which surrounds the fort does not hold water. The town is laid out lengthwise north to south, the principal shops and bazar being on both sides of the main road which passes between the *sarai* and the inspection bungalow from the northern to the southern end of the town. *Pakkā* buildings are found in some of the *muhallās* of the town proper. Since the opening of the railway in 1901 the importance of the town has greatly increased. Its population in *1872* was 6,023, in *1881* 6,647, in *1891* 6,726, and in *1901* 9,151. The majority of the population (6,294) are Hindus. A municipality was established here in 1881. The municipal limits include the town of Dhamtarī and about 50 acres of land belonging to mauzā Gokulpur. The average municipal receipts for the decade ending 1901 were Rs. 3,500. In 1907-08 the income was Rs. 9,319, the principal sources being house-tax Rs. 2,682 and Ganj receipts about Rs. 2,000. The main heads of expenditure are sanitation and education absorbing about Rs. 869 and Rs. 1,248 respectively. Section 34 of the Police Act is in force in Dhamtarī and the Vaccination and Gambling Acts were also made applicable about 2 years ago.

Local legends.

Local tradition avers that Dhamtarī was once the capital of a Gond king named Dhurwā Rajā who had an only daughter whom he married to an ancestor of the Kānker chief who was then settled at



Bemrose, Collo., Derby.

DOORWAY OF NAKTI TEMPLE, DHAMTARI.

Sihāwa. Having no male issue the country of Dhamtarī passed to his son-in-law who left Sihāwa and settled at Dhamtarī. The construction of a fort with a ditch, the ruins of which are still visible, is assigned to the reigns of these kings. Once more the direct line in the ruling house failed and a brother who had been banished the country by the ruling king finally succeeded to the throne. During his exile he had lived in Kānker and on coming to the throne he preferred to remove the seat of government to Kānker, where his descendants still rule. The Dhamtarī tahsīl formerly formed part of their dominions, but the subsequent changes in the paramount power led to readjustments whereby it passed from their possession. It was on this account it is alleged that the late Rājā of Kānker never drank the water of Dhamtarī tanks and wells. When encamped there he had it brought from elsewhere.

Antiquities and godlings.

Dhamtarī possesses some old temples of which that of Rāmchandra is most conspicuous. This is a small temple near the dispensary with beautiful carvings. It is believed that some of the sculptures were brought away from the old city of Sirpur, 60 miles away. The most popular object of worship is Bilai Māta who is the protecting goddess of the village. Her shrine is built outside the village over a shapeless stone on which some figures have been carved and which is supposed to have come out of the earth by itself. This stone which represents the goddess is believed by the people to have considerably increased in size, following the growth of a human being from infancy to youth. There can be little doubt that human sacrifices were formerly offered to this deity. The most common story pointing to the practice is to the effect that a number of Bhainā boys, who were going a-hawking, passed by this stone and in a spirit of hilarity said, 'O Bilai Māta if we catch a basketful of birds, we shall offer you one of ourselves.' They then passed on to the jungle and by a curious chance it so happened that they were able to catch a basketful of birds. When returning home they again passed by the stone,

whereupon one of them reminded the others of the promise which had been made to the goddess, but nobody would come forward as a victim. A clever head suggested that a symbolical offering would be as good as a real one and he took a straw with which he struck his neck saying 'Here I offer myself in fulfilment of the vow made.' No sooner had the straw stick touched the neck than the head flew off to the amazement of the party who stood dumbfounded. The goddess, however, after displaying her powers, was pleased to restore the victim to life again. The Bhainās are an aboriginal tribe chiefly found towards the Bilāspur District and it is somewhat curious that their name should be associated with something which denotes a cat. Bilai Māta means 'cat mother' and there is Bilaigarh or cat fort in the Balodā Bazār tahsīl, which is also connected with the Bhainās. Formerly there was no temple for Bilai Māta, but one was constructed by a Ponwār who accidentally trampled over the stone and built a shrine to appease the angry goddess who caused a severe illness to overtake him. A local fair is held in her honour at the end of Māgh (January-February). It had been discontinued for some years but was started again 3 years ago. On the Dasahra day the Marāthās form a grand procession and visit the shrine to worship her. The late Kānker chief is said to have once offered 108 goats to Bilai Māta. Equally potent and feared is the Marādeo who lives in a corner of the fort. When plague visited Dhamtarī in the year 1907 he resisted its advent, fighting the whole night most vehemently as was evident from marks of blood which his priests found on the ground near his shrine. His afflatus subsequently descended on one of the Baigās who gave out that the offender was a Mārwāri who had brought the plague and that he would see that his family was totally destroyed. Be that as it may, the Baigā gave wholesome advice to the people not to allow outsiders to visit their villages and this advice was most thoroughly carried out, even tahsīl peons being prevented from entering villages. No Government order could have enforced the fiat more effectually than the word of

the Baigā in trance and the result was that the spread of plague in the tahsīl was most effectually checked.

Trade, &c.

Dhamtarī is now an important commercial town as it receives the produce from the south of the Raipur District and the Bastar and Kānker States. There is a considerable trade in grain, *harrā*, lac and hides. Mārwāris and Cutchis are engaged in the trade and Messrs. Kilburn and Co. of Mirzāpur have a depôt here for lac. The best kinds of lac such as *nagli*, *katki*, *kosam* or *batri kosam* are available. The produce is brought not only from Sihāwa but from Kānker and Bastar as far as Jagdalpur. Exports of lac may be 2,000 *bojhās* of 192 seers each in a good year. The present price is Rs. 160 per *bojhā* and in 1906 it went up to Rs. 350 and more. The trade is increasing, the fall in price having only taken place lately. The cultivation of lac is carried on by Gonds and a few mālguzārs have also engaged in it and employ Gonds for the work. Several *harrā* factories have been started in which the seed is separated from the husk. *Sāl* sleepers are also brought in large quantities.

General.

There is a mission of the American Mennonites with 3 European missionaries. It maintains an English middle school for boys and a girls' school in which technical education is given. There is a mission dispensary and a leper asylum. The mission have a village Bālod Gahan in the Sanjāri tahsil to which they have erected a telephone from Dhamtarī a distance of 6 miles. They have also connected it with Rudri, 3 miles from Dhamtarī, where they have boys' and girls' schools. The municipal institutions include a dispensary with accommodation for 4 in-patients, a vernacular middle school and a Government girls' school. Dhamtarī has a post and telegraph office, an inspection bungalow and another for irrigation officers. There is also a municipal *sarai*. A weekly market is held on Sundays. The proprietor of the village is an Ahīr named Chhote Lāl. It is noteworthy that 91 mālguzārs possessing proprietary rights in other villages in the Dhamtarī tahsīl have their permanent residence at

Dhamtari. *Pān* is grown in four or five gardens. Coarse cloth is woven by a colony of Koshtās. *Pairis* or foot ornaments and *chutkis* or toe ornaments are also made of bell-metal. Soda water and lemonade are made by a Bohrā merchant. A veterinary dispensary is maintained by the District Council.

Fingeshwar Zamindari.—A zamīndāri in the Mahāsamund tahsīl, with an area of 179 square miles, situated to the east of Rājim and north of the Bindrā-Nawāgarh zamīndāri. The Sūkha nāla enters the zamīndāri at the south and runs through the centre joining the Mahānadi at the most northern point. On the eastern and southern boundaries there are ranges of low hills and the soil is poor, but in the centre and west there is a quantity of excellent rice land. The zamīndāri is a very old tenure having existed in the family of the present zamīndār for many hundreds of years and it is mentioned in the list of the zamīndāri estates prepared under the Haihayavansi Rājās in the 16th century. The family is a Gond family of great antiquity, but little is known of its origin and history. The present zamīndār, Bisnāth Singh, is 45 years of age and has two sons, the elder of whom is aged 24 years. He is a Darbāri and Khās Mulākāti, and exempt under the Arms Act. He is also an Honorary Magistrate. There are 86 villages in the zamīndāri of which 5 are uninhabited and the population in 1901 was 22,194, the density per square mile being 124. The population in 1891 was 21,275. The chief castes are Gonds, Telis and Chamārs. There is no large village in the estate except Fingeshwar, the population of which was 1,659 persons in 1901. Of the total villages, one is held revenue-free, 4 are assigned for maintenance to the zamīndār's aunt, 2 are held in inferior proprietary right, 6 by protected *thekādārs* and the remainder are managed direct by the zamīndār. The total cropped area out of the occupied area of 38,513 acres in 1907-08 amounted to 36,344 acres, of which 4,377 acres were double-cropped, linseed, mūng and urad being sown according to the *uterā* system. Rice occupied 28,623 acres or 79 per cent. of the cropped area. Kodon-kutki (1,001) and til (586)

are the other chief crops. About 48 square miles are under forest, chiefly in the eastern and southern portions, but there is no large timber and the forest is of little value. The zamīndār pays Rs. 4,500 *takolī* and Rs. 1,086 cesses. The total income in 1907-08 amounted to about Rs. 36,000 of which Rs. 35,298 is derived from land. The income from forest is very insignificant. There is a primary school and a branch post office at Fingeshwar which is the headquarters of the zamīndāri and is situated about a mile to the west of the Sūkha river, being 10 miles distant from Rājim and 39 miles from Raipur.

Garh-Seoni.—A village in the Mahāsamund tahsīl situated on the right bank of the Mahānadi about 8 miles to the south-west of Sirpur and 13 miles to the north of Mahāsamund as the crow flies. Its population in 1901 was 533 and area 2,729 acres. It contains an old fort on account of which the prefix *garh* is added to the name of the village. There are 4 tanks and the water-supply from them and the river is sufficient. The capabilities of the village are considerable, but the cultivation is rough and the soil requires further subjugation. The mālguzārs are Sunkars, a peculiar Chhattisgarhi caste of vegetable growers. It is seldom that these people acquire proprietary rights.

Gattasilli.—A small village in the Dhamtari tahsīl, 36 miles south-east of Dhamtari, on the Dhamtari-Sihāwa road of which the first 8 miles are metalled. Its population in 1901 was 538 including that of its two hamlets, Borwa and Tālpāra. Surrounded by thick jungle, the haunt of tiger, sāmbhar, pig and other game, Gattāsilli is a favourite resort for sportsmen. The mālguzār is a Gond who is a good guide for stalkers and is himself an excellent *shikāri.* He is however in straitened circumstances, as the cultivation of the village is very poor. He has had to sell a third part of his village to a Musalmān, in spite of the generous gift of Rs. 1,100 from his own pocket by Mr. A. B. Napier, the late Deputy Commissioner of the District. There is a forest bungalow at

Gattāsilli available for occupation with the permission of the Forest Officer. The village has a large number of *kusum* trees on which lac could be grown with much advantage, but the mālguzār, being an old-fashioned man, has neither the capacity nor the will to utilize the opportunity. Gattāsilli is a station of the Great Trigonometrical Survey. A weekly market is held on Mondays.

Gauragarh.—A plateau between Bindrā-Nawāgarh and Khariār, which rises in several places to a height of 3,000 feet, affording a pleasant site for a sanitarium ; the scenery is very fine and the climate much cooler than that of the plains, but it is covered with jungle and almost entirely uninhabited. The name Gaurāgarh means a white fort and has been given to the place because there are white peaks on the tops of hills which rise above the plateau. The place is strewn with bones of animals destroyed by tigers and leopards, but the local tradition is that they are bones of human beings who were eaten up by cannibals whose aid Kachnā Dhurwā requisitioned to regain his ancestral *gaddi* from which he had been ousted by an usurper.

Gidhpuri (vulture's town).—A village in the Balodā Bazār tahsil about 22 miles to the south of Balodā Bazār, situated near Sirpur about 2 miles from the left bank of the Mahānadi. Its population in 1901 was 808 and area 1,198 acres. It contains an old fort built of stone but now in ruins and also remains of some old temples with sculptured images. The village has 3 tanks and 8 *dabris* but water is also brought by a channel from the Tilai nāla. The place is believed to have been the residence of the relatives of the Sirpur kings. The village is held in superior proprietary right by a Baniā who is the representative of the family who used to hold formerly the *tāhutdāri* of the Sirpur pargana. The inferior proprietor is a Brāhman. The village has a primary school for boys and a weekly market is held on Mondays.

Gullu.—A large village in the Raipur tahsil covering an area of more than 6 square miles, situated about 6 miles

north of Arang town. Its population in 1901 was 1,411. The place seems to be a very old one inasmuch as it is mentioned in an inscription of the Sirpur kings as Vargullak about the 9th or 10th century, A. D. It was given as a grant to an Arya Gauna who seems to have been a secretary of the Sirpur kings. The present mālguzār is an old Gond who has lived beyond his means and is heavily in debt.

Jonk River.—(*Jonk* means a leech, but the name is also pronounced as Jog which means that which is added or tributary). It rises in the Khariār zamīndāri and forms for a considerable distance the boundary of that estate passing through Kharti and Narrā in a north-easterly course ; after which it forms the western boundary of Borāsāmbhar zamīndāri in the Sambalpur District for some distance and also of the Phuljhar zamīndāri. It then takes a slight north-westerly course, enters the Deori zamīndāri, the Sonākhān pargana and the Katgi zamīndāri and finally falls into the Mahānadi at Seorīnarāyan. During its course in the Kauria zamīndāri it is joined on its left bank by two minor streams, the Machkā and the Bāg. The country along its banks is wild. Its total length is about 100 miles. During the monsoon and the cold weather bamboos are floated down to Borsidīh on the Mahānadi.

Kagdih (crow's hamlet).—A village in the Raipur tahsil situated about 12 miles to the north of Arang town on the left bank of the Mahānadi river. Its population in 1901 was 474. It contains a small mud fort in ruins. The mālguzār is a Mārwāri Baniā.

Kandadongar.—A village in the Bindrā-Nawāgarh zamīndāri, 20 miles from Gariāband the headquarters of the zamīndāri. It is situated in the centre of forests and is difficult of access. There is a small fort here, the remnant of ancient days when it was the headquarters of the local chief and gave its name to the surrounding tract. In the Rājim inscription dated 1145 A. D. it is included in the list of conquests made by Jagatpāl a feudatory of the Haihayavansi king of Ratanpur.

It appears that prior to this it enjoyed an independence as free as that of the bison and wild buffaloes that roamed about it and which are still found in abundance here.

Kasdol.—A central village of an estate owned by a family of Brāhmans and known as Kasdol pargana. The village Kasdol is one of the largest in the Balodā Bazār tahsil having an area of 3,324 acres. Its population in 1901 was 1,495. It is situated on the other side of the Mahānadi 18 miles east of Balodā Bazār. It contains a number of good tanks from which some successful irrigation is done. There is an old fort surrounded by a moat in which excellent rice is grown. The Kasdol estate consisted of 29 villages which have now been partitioned between 2 brothers one of whom has constructed a large tank in the Asmid village, which will irrigate the whole of the tract. The proprietors are well-to-do, but their relations with the tenants are very strained and the estate is quite the most unhappy part of the District. A police Station-house is located here and a weekly market is held on Mondays.

Katgi Zamindari.[1]—A small zamīndāri lying to the south of the Mahānadi. It is intersected in the centre by the Jonk river. A considerable portion of the estate is a narrow wedge, enclosed on two sides by the Mahānadi, and on the third by the Jonk; the latter stretches across the Jonk to the hills bordering the Maharāji tāluk in the east. The whole estate is a level plain, though bordered to the south by hills, which run to the Sonākhān wilds. On the east the tract adjoins a group of *khālsa* villages, which lie between the two zamīndāris Katgi and Bilaigarh. The land along the banks of the streams is mostly sandy and cut up by ravines, while good black soil is found in the central villages. The land in some of the southern villages is of inferior quality, being partly sandy and partly stony. The area of the estate is 57 square miles. It is essentially a rice-growing tract, though the cultivation of *rabi* crops has been extended in several villages. There are

[1] For other particulars *see* Bilaigarh Zamīndāri of which Katgi Zamīndāri now forms a part.

no forests. Katgi was formerly the headquarters of the estate; it is situated on the western bank of the Jonk river, about 5 miles to the south of the Mahānadi in the middle of the estate. A fair weather road runs from Katgi to Chechar, which is about 5 miles distant and where there is a junction of the Mahānadi and the Seonāth. Katgi is 69 miles from Raipur and 24 miles from Balodā Bazār.

In 1901 the population of the zamīndāri was 13,458, having decreased by 14 per cent. during the previous decade. The estate is thickly populated, the density being 236 persons per square mile as against the District figure of 112. It contains 42 villages of which 7 are held by inferior proprietors, 2 by *muāfidārs* and 33 by *thekādārs*. There are only 2 villages which contain more than a thousand persons.

Kauria Zamindari.—A zamīndāri in the Mahāsamund tahsīl, comprising an area of 295 square miles. situated between the Mahāsamund *khālsa* on the west and Phuljhar zamīndāri on the east, from which it is separated by the Jonk river. Running parallel to the Jonk river, at a distance of about 6 miles from it, lies a range of hills varying from 1,000 to 1,700 feet in height and the country between these hills and the river as well as that in the north of the zamīndāri is covered with *sāl* forest. Kauria was formerly a *khālsa* tāluk of the Raipur District under the Haihayavansī dynasty and being held continuously by the tālukdār and his descendants for many generations came to be regarded as a zamīndāri. The last zamīndār, Ranjīt Singh, was a lineal descendant of the tālukdār. He died childless during the course of his education at the Rājkumār College leaving a widow of about 20 years of age, named Vishnu Priyā Dei, who is the present owner of the estate. Akbar Sai, the grandfather of Ranjīt Singh, contracted a second marriage by the *chūri* ceremony from which he had a numerous issue. Some of the descendants of this marriage are still alive. The estate has been under the management of the Court of Wards since 1901. The zamīndāri includes ten villages held in inferior proprietary right and known as the

Bhurkoni estate. These villages are said to have been granted by a former zamīndār to his agent, Shikāri Dao, as a reward for services by the latter to his liege, the Rājā of Ratanpur. The present inferior proprietor, Mandhar Singh, is a minor and involved in debt and his estate which pays a *mālikāna* of Rs. 900 has been administered by the Court of Wards since 1895. The zamīndāri comprises 155 villages, of which 18 are uninhabited, with a population of 21,428, the density per square mile being 73. The population in 1891 was 16,273. There is no large village in the estate. Out of the total villages, 10 are held by inferior proprietors, 12 are given to the *Baniā* of Tarengā in perpetuity right, 28 are under protected *thekādārs*, 71 are under ordinary *thekādārs* and the remainder are under the direct management of the zamīndār. In 1907-08 the total area occupied for cultivation was *72,731* acres, of which 47,073 acres were cropped during the year. Rice occupied 31,454 acres or 67 per cent. of the cropped area. The area occupied by other crops is til 6,140 acres and kodon-kutki 4,689 acres. The area double-cropped is only 299 acres. About 60 square miles are under forest which contains some good *sāl* timber. The total annual income in 1907-08 amounted to about Rs. 24,700 of which about Rs. 2,300 are derived from forests and Rs. 22,400 from land. The *takolī* amounts to Rs. 3,000 and cesses Rs. 682-4. There are two schools and one police station (at Pithorā) in the zamīndāri. The headquarters are at Pithorā on the Great Eastern Road which passes through the north of the zamīndāri; it is distant 62 miles from Raipur and 29 miles from Mahāsamund. Its population in 1901 was 824 persons and it contains a branch post office and a primary school.

Khalari.—A village in the Mahāsamund tahsīl 29 miles to the north-east of Rājim through Mahāsamund and 45 miles to the south-east of Raipur. It is usually known as Kharti Khalari and lies in a valley between a range of hills and Boirgaon. Its older name was Khalvātikā and in an inscription found in a temple there, dated in the year 1415 A. D., it

is mentioned as the capital of a Haihayavansī King, Hari Brahmadeva. This temple was built by a Mochi and still exists, but is devoid of sculptured ornaments. There are several other temples and there is a piece of high ground known as *kilā* where apparently there was a fort as traces of earthen ramparts are visible. The population of the village in 1901 was 527 and its area is 2,123 acres. There is a temple of Devi known as Khalāri Devī and an annual religious fair is held on the last day of Chait (March-April) at which the attendance is 5,000 or 6,000 persons. The fair lasts for one day. There is singing and dancing the night previous, but this has nothing to do with the fair and is only a natural outlet for the spirits of those who arrive over-night on holiday bent. The next day or day proper from early in the morning crowds begin climbing the hill (a height of about 150 feet) to worship the goddess Khalāri Mai. Many, either before or after the climb, offer a kid at the shrine in the village (at the foot of the hill) leaving the head (which becomes the property of the Gosain mālguzār) and bringing away the body to feast on. By about 3 p.m. all have worshipped and then the exodus begins and by 8 a.m. the next morning not a soul remains and one can scarcely believe that this throng has come and gone in so short a period. Even the *pujāri* who only comes for the day has left the rock to the care of wild animals. Women form the majority of devotees, some being of the highest and richest classes in the vicinity, and it is clear that they are quite unaccustomed to the fatigues and exposure of hill climbing. There are none of the usual attractions in the way of merry-go-rounds, side shows, etc., generally found at fairs. Booths for the sale of articles are brought down from Raipur and elsewhere. That so many people should come such distances (many 150 miles or more) for only a day to a place where discomfort and very little pleasure await them speaks well of the faith placed in Khalāri Mai. The following legend is attached to the fair. Khalāri Mai (quite a local goddess) once went disguised as a beautiful woman to the weekly market at Mahāsamund

(18 miles from Khalāri). There a Banjārā fell desperately in love with her and on her return followed her. All the way back the goddess, though she did not reveal herself, kept telling the Banjārā that his love was hopeless, but he persisted in his wooing. On reaching the base of the hill the goddess told him who she was and warned him that if he followed her up the hill he would be turned to stone. So strong was his löve that he preferred staying near her even as stone and she could not dissuade him from following her. This he did and was consequently turned into a stone which is now pointed out. Women are assiduous in their attendance as the goddess is supposed to have the power to grant their wishes to become mothers. About two miles east of Khalāri is a small dome-shaped bare rock known as Khoprā after the sister of Khalāri Māta who is said to live there. A few fragments of pillars, some elaborately sculptured, lie in the village and a few *satī* pillars are to be met with in the scrub jungle about the village. There are a large number of tanks and *dabris* but many of them are shallow. The mālguzārs are Gosains, who are large land-owners and are said to have bought the village from a Gond family in the first famine year for Rs. 400. A large weekly market is held on Mondays, at which cattle and considerable quantities of *harrā*, lac, *chironjī* and timber are sold. The village contains a forest post, a post office and a primary school.

Physical features.

Khariar Zamindari.—A large zamīndāri in the Mahāsamund tahsil with an area of 1,489 square miles lying between Bindrā-Nawāgarh on the west and Patnā State in Bengal on the east. On the west and extending throughout nearly its whole length there lies a high broad plateau varying from 2,000 to 3,000 feet in height cut off from the plain below by a range of precipitous hills. This plateau contains remains of fortifications and was probably the last stronghold of the Bhunjias. The sites of old and forsaken villages, where herds of bison now roam undisturbed, show that here at one time there was considerable cultivation, but only two villages now remain. From this plateau to

the north the Jonk river descends and between this river and the eastern boundary the country is barren and the soil poor, supporting little but stunted forest trees and shrubs. The southern portion of the zamindāri is watered by the Sundar and Udet rivers and though hilly contains some fertile rice land.

History.

Khariār is said to have been formed about 15 generations ago out of three Garhs, *viz.*, Kholāgarh, Gūragarh and Kumrāgarh, which formed part of the Patnā State, together with Khariār proper, which was bestowed by the Rājā of Jeypore as his daughter's dowry on her marriage with Gopāl Rao Deo, the younger son of Partāp Deo, the Mahārājā of Patnā. It was one of the eighteen Garhjāt Chieftainships known as the Athāra-Garh held in subordination to Patnā. The zamindār is the lineal descendant of Gopāl Rao Deo and is a Chhatri of the ancient Chauhān ruling family of Patnā. The late zamindār, Rājā Brijrāj Singh Deo, who died on 1st November 1907 was awarded the Kaiser-i-Hind Medal of the first class for services rendered during the famine of 1899-1900, and the title of Rājā was conferred on him as a personal distinction in 1904. His son Bir Bikram Singh Deo, the present zamindār, is a Darbāri and Khās Mulākāti and exempt under the Arms Act. He is an Honorary Magistrate. He is 32 years of age.

Population.

There are 606 villages in the zamindāri of which 57 are uninhabited and the population in 1901 was 77,304, the density per square mile being 32. The population in 1891 was 83,374 and there was thus a decrease of 6·1 per cent. during the decade. Large villages in the estate are Khariār with 2,707 and Jukta with 1,205 inhabitants. The bulk of the population are Gonds but the aboriginal tribes of Kamārs and Bhunjias are to be found in considerable numbers in the more jungly portions. Uriyā is largely spoken in the south and east and the Hindi-speaking people are distinguished from the Uriyās by the designation of Laria. Uriyās and Larias of the aboriginal tribes will not intermarry or hold social intercourse with each other and the

former consider themselves superior to the latter. There is no inferior proprietor in the estate. Of the total villages, 40 are held by relatives and others as *muāfi* and 33 villages belonging to the Tarbor Ilāka are held by Musammāt Lakshmibai, widow of Sundar Singh, a relative of the zamīndār, in *mokāsa* right for her life-time. Protected status has been conferred on 22 villages, 43 are held direct by the zamīndār and the remainder are leased to *thekādārs*. The *thekādārs* are mostly of aboriginal castes.

Agriculture and land revenue.

The total area occupied for cultivation was 174,673 acres in 1907-08, of which 127,499 acres represent the cropped area. Rice occupied 18,999 acres or 64 per cent. of the cropped area. The other chief crops are til (13,929), kodon and kutkī (10,249). The south of Khariār is one of the few portions of the District where rice is transplanted, though the *biāsi* system is more prevalent even here. About 700 square miles are under forest, but this has been much overworked and there is very little large timber left. *Sāl* is the chief timber and there is still some teak on the banks of the Udet river. Grazing dues, lac, *harrā* and thatching grass are the chief sources of forest income. The zamīndār pays Rs. 6,000 *takoli* and Rs. 1,600-12 cesses. The total income in 1907-08 amounted to Rs. 68,300 of which about Rs. 24,700 are derived from forests, and the balance from land.

Miscellaneous.

The Raipur-Kālahandī road runs through the whole length of the zamīndāri as far as Khariār which is distant 116 miles from Raipur and 83 miles from Mahāsamund. The proposed railway from Raipur to Vizianagram will traverse the north of the zamīndāri and will materially improve economic conditions. There are 3 police stations at Khariār, Komnā and Jaiwant-Nawāpāra, and 8 primary schools in the zamīndāri. There is also an Anglo-vernacular school, a sub-post office and a dispensary at Khariār which is the headquarters of the zamīndāri. The schools and dispensary are all owned and managed by the zamīndār. There are also 5 branch post offices in the estate.

Khariar Village.—The headquarters of the zamīndāri of the same name is 116 miles to the south-east of Raipur. Its population in 1901 was 2,707 against 2,016 in 1891. The area of the village is 2,940 acres. There are the remains of an ancient fort and building. Khariār is said to have been the seat of the Gangāvani Rājās who once ruled in Kālahandi. They were apparently ousted by the Patnā chiefs in their palmy days and the present zamīndār is a scion of the Chauhān family of that place. The place is not of much importance now. A few Baniās and moneylenders are settled here but they do little business owing to the poverty of the inhabitants. The prevailing language of the place is Uriyā. The old zamīndār Rājā Brijrāj Singh Deo died in November 1907 and was succeeded by his son Bīr Bikram Deo who is 32 years old. Brijrāj Singh was a man of munificent charity and during the famine of 1899-1900 he spent on famine relief Rs. 45,000 and maintained 9 kitchens in his estate. The village contains an unaided Anglo-vernacular middle school, a primary school for girls, a post office and a police Station-house under a Circle Inspector. A dispensary at Khariār is maintained by the zamīndār, who also keeps a Deputy Inspector of Schools and pays all the school-masters in his estate. A weekly cattle market is held on Fridays.

Kharora.—A large village on the Raipur-Palāri-Balodā Bazār road, 23 miles north-east of Raipur and connected by a second-class road 15 miles in length with Tildā railway station. Its population in 1901 was 855 and its area is 1,508 acres. Kharorā has become a grain mart and a number of Baniās have built shops between it and the adjoining village of Keslā. A large weekly market is held on Thursdays, the attendance at which is estimated at 5,000 persons. Cattle are brought for sale. Coarse cloth is woven by a colony of weavers. The village contains a school and a post office. The mālguzār is a Koshtā. About six miles to the south-east of Kharorā, the Irrigation Department has constructed a tank at mauza Kusrungi at a cost of about Rs. 97,000 which is estimated to irrigate 1,130 acres.

Kharun River (perhaps from *khār* brackish).—One of the principal tributaries of the Seonāth, takes its source from a tank in the village of Petichuā in the Sanjāri tahsīl of the Drug District. It flows in a course generally due north passing through Bāsin and Arkār of the Sanjāri tahsīl and then flows into the Raipur District forming the boundary between the Drug District as far as Amdi in the Raipur tahsīl. Then it passes again due north about 4 miles west of Raipur being crossed by the railway at Kumhāri and again forms the boundary between the two Districts till it joins the Seonāth about 5 miles below the town of Simgā, in the Balodā Bazār tahsil; at Somnāth near the junction is a temple of Mahādeo, where an annual fair is held. The Khārun only receives one considerable tributary in its course, the Kulhān which joins it near its junction with the Seonāth from the south-east but the numerous other small nullahs which flow into it fertilize a large area of country, much larger than that which is fertilized by the Seonāth in an equal distance, as the Seonāth flows for the most part between high banks, while the bed of the Khārun is generally but little below the surrounding country and the space of fertile land intervening between the latter river and the barren uplands which intersect the interior of the District is much wider than that along the banks of the Seonāth. In the bed of the stream vegetables are grown by market gardeners. The river is, on occasions of heavy rain-fall, subject to floods which sweep over the neighbouring lands. These floods leave behind them injurious deposits of silt and are often very destructive to the crops. Its total length is 75 miles. The water-supply of the Raipur town is derived from the Khārun river. Water is drawn from an infiltration gallery in the river and pumped into a service reservoir in the town above the level of the gallery.

Kopedih—A small hamlet of a village Hanchalpur in the Dhamtari tahsil situated 15 miles north of Dhamtarī on the left bank of the Kuria river. It is notorious as being the most criminal village in the District. It is inhabited by



Bemrose, Collo., Derby.

MAHADEO GHAT, KHARUN RIVER.

Chamārs who practised cattle-lifting for many years without being detected. For several years a police constable has been posted at Hanchalpur to keep a watch over the inhabitants of Kopedih. Once it became necessary to disperse the village altogether. It was this village where the occupation of all the residents numbering 473 was returned as cattle lifting in the census of 1901 but was finally altered to hide-selling. The mālguzār is a Chhatri who lives elsewhere.

Kopra.—A village lying 10 miles to the south of Rājim on the Rājim-Deobhog road and about a mile from the Mahānadi. It covers an area of over 6 square miles. Its population in 1901 was 2,188 against 2,131 in 1891. It is considered a sacred place where dwells the Kopeshwara Mahādeo, one of the 5 Mahādeos who are within the Panch kroshi or an area of 5 *kos* all round Rājim. There is an abundance of rice land very excellently situated; double-cropping is much practised here with linseed. There are 25 tanks and 15 *dabris*. This is the best village in the Rājim settlement group and an excellent trade centre. The mālguzār is a member of the Local Board. There is a post office and a primary school. A weekly market is held on Saturdays.

Kulhan River.—A tributary of the Khārun river rises near Abhanpur 18 miles south-east of Raipur and flows in a northerly direction crossing the Great Eastern Road near Parsadā. Thence it takes a bend and flows in a north-westerly course crossing the Raipur-Palāri road near Jarondā and the Bengal-Nāgpur Railway at about 3 miles south of Silyāri station. Then taking rather a more northerly course it crosses the Raipur-Bilāspur road about 2 miles north of Dharsiwān and finally falls into the Khārun river about a mile from the latter's junction with the Seonāth. During its course it meets many streams such as the Baghār, Patharia, Pathāri, Kukurdi, Dorlei and Churai. Its length is about 50 miles.

Kurra or Kunwara.—A large village covering an area of some 6 square miles situated 14 miles to the north of Raipur

on the Raipur-Bilāspur road and 4 miles from Māndhar railway station. Its population in 1901 was 1,757 against 2,140 in 1891. Its foundation is attributed to Rājā Kunva, and a large tank known as the Rānī Talao is named after his queen. Like most old places Kunwarā is surrounded by numerous tanks. To the south there is a group of four small temples on the banks of the Michni tank, all of which have lost their entrance porticoes. There were formerly several other and much larger temples in the village, especially two Jain temples. These were given up by Khūbchand Baniā (Jain) to Mr. Read, the Deputy Commissioner, and were dismantled by an overseer to make the causeway across the bed of the Kulhān river near which there are several carved stones now lying. The stone steps of two tanks named Dāni Tāl and Bhor Tāl were also taken for the same purpose. Even the pillars were carried off but some statues were left behind which are now lying about the village. According to Khūbchand himself, three temples in the village were pulled down as well as the two Jain temples at Malkāṃ. To the west of the village is a ruined temple 18½ feet square with a figure of Siva still standing inside. There are several *satī* stones at Kunwarā of which one under a tamarind tree is certainly old.[1] The village contains a primary school, a post office and a cattle pound. The mālguzār is a Musalmān and there are constant disputes between him and a Baniā *thekādār*. The tenants are mostly Chamārs.

Kurud.—A village in the Dhamtarī tahsīl 32 miles south of Raipur and 14 miles from Dhamtarī, and a railway station on the Raipur-Dhamtarī branch narrow gauge line of the Bengal-Nāgpur Railway. It covers an area of about 6 square miles. The population in 1901 was 1,875 against 1,777 in 1891. There are a number of good tanks here. A weekly market is held on Tuesdays at which grain, cattle and cloth are sold. It is a large grain bazar. There is a primary school, a post office and a police Station-house. The mālguzār is a resident Kurmi. A story of one Buchua Teli, a cultivator of Kurud

[1] Cunningham's Reports, Vol. XVII, page 31.

is told as follows:—This man offered Rs. 400 for the construction of a tank by relief labour in 1899-00 in his village. This sum was inadequate for the work but was credited with his consent to the Charitable Fund. The work was undertaken as a village work by Government, but Buchua and his family worked without wages on the tank for a considerable time.

Labhandih—(The hamlet of the Labhāns or Banjārās) appears to be so named because it was originally the encamping ground of the pack-bullock traders situated on the Sokrā nāla, which must have been a great attraction for these nomadic people. It is 5 miles east of Raipur on the road to Arang. Its population in 1901 was 468 and the area 1,865 acres. The place has become prominent owing to the estabishment of an Agricultural Experimental Farm which is considered to be one of the best managed in the Central Provinces. The farm was opened in the year 1903 and is in charge of a Farm Superintendent. The area acquired for the farm is 68 acres. At mauza Kurud, about 5 miles to the north-east of Labhāndih, the Irrigation Department has constructed a tank at a cost of about Rs. 1,18,000 which is estimated to irrigate 1,600 acres.

Lawan (the low land).—A village 12 miles from Balodā Bazār with which it is connected by a second-class road and 56 miles to the north-east of Raipur and 3 miles from the Mahānadi. The village covers an area of more than 6 square miles. Its population in 1901 was 1,707 against 1,752 in 1891. Lawan has a modern temple whose pillars are monoliths and may have been brought from some other temple; also the ruins of a *mahal* built during the time of the Haihayavansi dynasty. It contains a primary school, a post office and Public Works Department inspection hut. There was formerly a police outpost here, but it has been converted into a Station-house and transferred to Kasdol across the Mahānadi. A weekly market is held on Saturdays to which cattle are brought for sale. Girdhārilāl, an Agarwāl Baniā, is the lambardār and there are three other share-holders. Girdhā-

rilāl's estate was for a short time under the Court of Wards but was returned to him on 1st April 1909. The country surrounding the village is called the Lawan Rāj by the people. It was once a great estate of 750 villages forming a *tāhutdāri* under a Baniā proprietor living at Nandkathi in the Drug District. About 6 miles to the south of Lawan at mauzā Khairā the Irrigation Department has constructed a tank at a cost of Rs. 70,000 which is estimated to irrigate 1,000 acres.

Mahānadi[1] River (The great river).—A great river in the Central Provinces and Bengal, with a total course of 550 miles, about half of which lies within the Central Provinces. The drainage area of the Mahānadi is estimated at about 43,806 square miles, of which about 27,000 square miles are in the Central Provinces. Owing to the rapidity of its current its maximum discharge in flood time near its mouth is estimated to be nearly 2 million cubic feet a second, or as great as that of the Ganges; in the dry weather, however, the discharge dwindles to 1,125 cubic feet a second while the least discharge of the Ganges is estimated at 45,000 cubic feet. During 8 months of the year the river is nothing more than a narrow and shallow channel winding through a vast expanse of sand.

It rises in an insignificant pool, a few miles from the village of Sihāwa in the extreme south-east of the Raipur District (20° 9′ N. and 81° 58′ E.) In the first part of its course it flows to the north, drains the eastern portion of Raipur, its valley during the first 50 miles being not more than 500 or 600 yards broad. A little above Seorīnarāyan on entering the Bilāspur District it receives the water of its first great affluent the Seonath, which in the Raipur District is a much more important river than the Mahānadi. The river flows in an easterly direction through Bilāspur, its principal tributaries being the Jonk and Hasdo. It then enters Sambalpur and turning south at the town of Padampur flows south and south-east through the Sambalpur District. Its affluents here are the Eeb, Ong and Tel, and numerous minor streams. In

[1] This article is a reprint from the one in the Imperial Gazetteer.

Sambalpur it has already become a river of the first magnitude with a width of more than a mile in flood time, when it pours down a sheet of muddy water over-flowing its submerged banks, carrying with it the boughs and trunks of trees, and occasionally the corpses of men and animals which it has swept away. From Sambalpur a magnificent view is obtained for several miles up and down the river, the breadth being almost doubled at the centre of a large curve below the town. The Mahānadi subsequently forms the northern boundary of the Tributary State of Baud in Orissa, and forces its tortuous way through the Orissa Tributary States, between ridges and ledges, in a series of rapids, until it reaches Dholpur. Boats shoot these rapids at a great pace, and on their return journey are dragged up with immense labour from the bank. During the rainy season the water covers the rock and suffices to float down huge rafts of timber. At Dholpur the rapids end, and the river rolls its unrestrained waters straight for the outermost line of the Eastern Ghāts. This mountain line is pierced by a gorge 40 miles in length, overlooked by hills and shaded by forests on either side. The Mahānadi finally leaves the Tributary States, and pours down upon the Orissa delta from between two hills a mile apart at Narāj, about 7 miles west of the town of Cuttack. It traverses Cuttack District from west to east, and throwing off numerous branches falls into the Bay of Bengal, by several channels, near False Point, in 20° 18′ N. and 86° 43′ E.

On the right or south bank, soon after entering the Cuttack District, it gives off a large steam, the Kātjurī, the town of Cuttack being built upon the spit which separates the two rivers. The Kātjurī immediately divides into two, of which the southern branch, under the name of the Koyākhai, passes into the Purī District and shortly afterwards throws off the Suruā, which re-unites with the parent stream after a course of a few miles. A little lower down the Kātjurī throws off two minor distributaries from its right bank, the Great and Little Devī, which unite after a southerly course of about 20 miles; and,

under the name of the Devī, the combined stream passes into the Purī District, and falls into the Bay of Bengal, a few miles below the southern boundary of Cuttack. The Kātjurī ultimately falls into the Bay of Bengal under the name of the Jotdār. The other important southern distributary of the Mahānadi is the Paikā, which branches off from the parent stream 10 miles below Cuttack town, and rejoins it after a course of about 12 miles. It again branches off from the northern bank, and running in a loop joins the Mahānadi finally at Tikri, opposite Tāldanda.

The offshoots from the left or north bank of the Mahānadi are the Birūpa and the Chitartala. The Birūpa takes off opposite the town of Cuttack, and after flowing in a north-easterly direction for about 15 miles, throws off the Genguti from its left bank. This stream after receiving the waters of the Kelo again falls into the Birūpa. The latter river afterwards joins the Brāhmanī and its waters ultimately find their way into the Bay of Bengal by the Dhāmra estuary.

The Chitartala branch leaves the parent stream about 10 miles below the Birūpa mouth, and soon bifurcates into the Chitartala and the Nūn. These streams unite, after a course of about 20 miles, and, under the name of the Nūn, their united waters fall into the Mahānadi estuary a few miles from the coast, and so into the Bay of Bengal.

In the upper parts of its course the bed is open and sandy, with banks usually low, bare and unattractive. After entering Sambalpur, its course is broken in several places by rocks through which the river forms rapids, which are dangerous to navigation. Boats can, however, ascend the Mahānadi from its mouth as far as Arang in the Raipur District, about 120 miles from its source. Before the construction of the Bengal-Nāgpur Railway, the Mahānadi was the main outlet for the produce of the Sambalpur District, which was carried in boats to Cuttack, salt, cloth and other commodities being brought back in exchange. The through traffic has now, however, been almost entirely superseded by the railway, and there

remains only a small amount of local trade between Sambalpur and Sonpur.

No use has hitherto been made of the waters of the Mahānadi for irrigation in the Central Provinces, but a project for a canal in the Raipur District is under consideration. Efforts have been made to husband and utilize the vast water-supply thus thrown down on the Orissa delta, and an elaborate system of canals, known as the Orissa Canals, has been constructed to regulate the water-supply for irrigation, and to utilize it for navigation and commerce. Large sums have also been spent in embankments to protect the delta from inundation of the floods which pour down the Mahānadi and its tributaries. A pontoon bridge is constructed across it in the dry season at Sambalpur, and the Bengal-Nāgpur Railway crosses it by a bridge at Cuttack.

Mahasamund Tahsil—The south-eastern tahsil of the District lying between 19° 50′ and 21° 26′ N. and 81° 52′ and 83° 38′ E. The Mahāsamund tahsil was first constituted in 1906, and contains the greater part of the old Raipur tahsīl whose area was far too large for efficient management. The bulk of the area of the Raipur tahsīl east of the Mahānadi, comprising the large south-eastern zamīndāris, was therefore made into a new tahsīl with headquarters at Mahāsamund, a village on the Arang-Khariār road about 33 miles from Raipur. The country transferred comprised the mālguzāri tracts of Rājim, Raitum, Sirpur and Khalāri with an area of 700 square miles and a population of 96,300 persons and the six south-eastern zamīndāris with an area of 3,742 square miles and a population of 199,640 persons. When in 1905 the Sambalpur District was made over to Bengal, the Phuljhar zamīndāri of that District with an area of 842 square miles and a population of 102,135 persons was attached to the Raipur District, and became part of the Mahāsamund tahsīl on its constitution. This addition raised the total area of the tahsil to 5,284 square miles with a population of 398,075 persons. The tahsil con-

Constitution and description of the tahsil.

tains 54 per cent. of the area and 36 per cent. of the population of the District. Though it is thus disproportionately large as compared with the other tahsīls, yet the population is sparse and backward, consisting principally of the simple aboriginal tribes, whose concerns do not lend to much office work; and it is considered that the charge is thus not too heavy for a single Tahsīldār, though the addition of the Phuljhar zamīndāri could not be foreseen when the constitution of the tahsīl was proposed. The tahsīl is bounded on the north by the Balodā Bazār tahsīl and Sārangarh State; on the east by the Sambalpur District and Patnā and Kālahandī States; on the south by the Jeypore zamīndāri of Madras; and on the west by the Dhamtarī and Raipur tahsīls. Nearly half the zamīndāri area consists of hill and forest, and outside this there is the large Sirpur block of Government forest. The open country is mainly situated along the western banks of the Mahānadi and Pairi rivers, and the Phuljhar zamīndāri is also open and well cultivated. A large plateau runs down the western part of the Khariār and the east of the Bindrā-Nawāgarh estates, very difficult of access from the east, though less so from the west. The summit of the plateau, which varies in height from 2,000 to 3,000 feet, is sparsely populated, though it contains a fairly large area of culturable land. The climate here is substantially cooler than in the plains. To the east of the plateau lie the more open tracts of Khariār zamīndāri, round Tarnot and Khariār, while on the extreme south is also some fairly level country round Deobhog of the Bindrā-Nawāgarh zamīndāri. The Udet and the Sunder rivers rising on the Khariār plateau flow eastwards, as also the Tel, which skirts the southern boundary of the tahsīl. The Sunder and the Udet subsequently flow into the Tel, which joins the Mahānadi at Sonpur. In Bindrā-Nawāgarh another range of hills along the west of the zamīndāri is separated from the Khariār plateau by the valley of the Pairi river. The western border of the tahsīl is marked by the Mahānadi and to the south by the Pairi which meets it at Rājim. The

Jonk also rises on the Khariār plateau and flows north, dividing the Kauria and Phuljhar zamīndāris, to a junction with the Mahānadi at Seorīnarāyan. The whole area of the tahsīl thus ultimately belongs to the basin of the Mahānadi. The Arang-Khariār road skirts the north and east of the Khariār plateau and the Raipur-Sambalpur road, from which the former takes off east of the Mahānadi, runs through Kauria and Phuljhar. On the west of the tahsīl a new road has been constructed from Rājim through Gariāband and Nawāgarh to Deobhog.

Population.

The population of the area now constituting the tahsīl in 1901 was 398,075 persons or 35 per cent. of that of the District. In 1891 the population was 360,305 and the increase during the decade was 10½ per cent. These figures are, of course, in striking contrast to those of most of Chhattīsgarh ; it may in part be attributed to more accurate enumeration in the zamīndāris, but the tracts forming the tahsīl enjoyed on the whole distinctly better harvests than the remainder of the Raipur District; they lie more to the east, and in the famine years benefited by storms coming from the Bay of Bengal. The population of the zamīndāris is 301,775 or more than three-fourths of that of the whole tahsīl. The total number of villages is 2,201, of which 154 are uninhabited, and the density of population was only 75 persons in 1901. In this year the villages of Rājim (4,985), Koprā (2,188) and Khariār (2707) contained more than 2,000 persons, while nine villages, Bemchā, Birkori, Nāndgaon, Tumgaon, Lāphinkhurd, Juklā, Gariāband, Fingeshwar and Saraipāli had between 1,000 and 2,000 persons. Gonds are the most important caste in the zamīndāris and with them Binjhāls and Kawars. Most of the zamīndārs are Rāj-Gonds, but Narrā is a Kawar and Khariār a Rājput. Telis and Kurmīs are the principal cultivating castes of the mālguzāri area, while the proprietors are chiefly Brāhmans, Rājputs and members of these castes. Chamārs are not so numerous as elsewhere in Raipur.

Agriculture.

Of the total area of the tahsīl, 155 square miles or 3 per cent. are under Government forest, 132 square miles are mālguzāri forest and grass land, and 1,050 square miles or 20 per cent. are occupied by zamīndāri forest. The forest area is thus nearly one-fourth of the total of the tahsīl. In 1907-08 a proportion of 62 per cent. of the mālguzāri area was occupied for cultivation, and 49 per cent. in the zamīndāri area. This latter figure is noticeably high and is probably partly due to the practice of shifting cultivation in poor land, which is left fallow as often as it is cropped. The cultivated area was 878,000 acres in this year, and the net cropped area 666,000 acres. The statistics of cropping during the last three years are shown on the following page.

Rice covers 485,000 acres or 72 per cent. of the net cropped area. The other principal crops are kodon and til. Til and cotton are largely grown in the Phuljhar zamīndāri. The pulses urad and tiurā, and linseed are principally grown as second crops, being sown in the standing ricefields about three weeks before the rice is cut. In 1907-08 about 33,000 acres were double-cropped, the practice being most in favour round Rājim. The best rice is grown in the Khalāri and Mahāsamund tracts. The tahsīl has about 1,450 acres under sugarcane which is the highest area in the District. Yams or sweet potatoes are grown in alluvial soil on the banks of streams. In 1907-08 the irrigated area was nearly 37,000 acres.

Land revenue.

The land revenue of the mālguzāri area was Rs. 52,000 in 1906-07 and cesses were Rs. 2,900. The land revenue fell at R. 0-4-7 per cultivated acre. The mālguzāri area is under settlement. The demand for *takolī* in the zamīndāris was Rs. 38,400 and cesses Rs. 6,600.

Miscellaneous.

The tahsīl has 14 police Station-houses at Mahāsamund, Kharorā, Rājim, Tumgaon, Sewaiyā, Suarmār, Jaiwant-Nawāpāra, Komnā, Khariār, Deobhog, Nawāgarh, Gariāband, Chhurā, Saraipāli and Basnā.

STATISTICS OF CROPPING—

YEAR.	Rice.	Wheat.	Kodon-kutki.	Linseed.	Gram.	Cotton.	Til.	Urad, mung and moth.	Peas.	Sugarcane.	Double-cropped area.	(a) Total cropped area.	Irrigated area.
1905-06.													
Khalsa	123,987	509	10,364	10,519	1,456	12	6,225	23,822	453	174	28,467	184,272	6,124
Zamindaris ...	339,994	123	38,697	5,574	3,973	11,726	52,858	51,985	3,568	857	15,156	540,419	12,477
Total ...	436,981	632	49,061	16,093	5,429	11,738	59,083	75,807	4,021	1,031	43,633	724,691	18,601
1906-07.													
Khalsa	124,344	573	12,640	12,904	1,234	167	7,759	24,747	438	113	31,109	190,176	1,836
Zamindaris ...	349,769	217	45,811	6,778	5,604	13,538	60,374	54,741	4,837	1,076	20,680	577,671	6,526
Total ...	474,113	790	58,451	19,682	6,838	13,705	68,133	79,488	5,275	1,189	51.789	767,847	8,362
1907-08.													
Khalsa	124,469	380	7,035	4,553	348	4	6,006	17,350	163	176	19,833	166,140	9,767
Zamindaris ...	360,459	96	38,093	2,666	2,173	8,063	56,533	32,109	3,642	1,274	12,681	532,694	26,929
Total ...	484,928	476	45,128	7,219	2,521	8,067	62,539	49,459	3,805	1,450	32,514	698,834	36,696
Percentage of area under each crop on the total cropped area in 1907-08 ...	69·4	·07	6·5	1	·4	1	9	7	·5	·2	4·7	...	...

(a) Includes double-cropped area.

It has 10 Revenue Inspectors' circles with headquarters at Rājim, Kathi, Bhoring, Narrā, Komnā, Deobhog, Basnā, Gariāband, Saraipāli and Pathorā and 174 patwāris' circles.

Mahasamund Village.— (Or the large tank).—The headquarters of the newly formed tahsīl of that name, is 18 miles north-east of Rājim on the road from Arang to Khariār and 34 miles from Raipur. Its population in 1901 was 912 against 1078 in 1891. There are two temples here built of coarse granite and laterite dedicated to Siva. A few fragments of statues chiefly of Ganesh lie scattered in and about the village. The temples are built without mortar in a plain massive style. There are five or six good tanks, one of which, a large one situated close to the village but now much silted up, is believed to have given its name to Mahāsamund. A post office, a police Station-house, a primary school and a dispensary constitute the public buildings. The school house has been built by the zamīndār of Khariār in memory of the late zamīndār Rājā Brijrāj Singh Deo who expired here on his way to Raipur. There is also a *sarai* and an inspection bungalow. There are also Government quarters for the Tahsīldār and the Naib-tahsīldār. The village is owned by several mālguzārs who are resident Kurmis. It is under the Mukaddam Rules and a sum of Rs. 132 is raised annually for sanitation purposes. Cultivators pay one anna per rupee on their rent and other residents contribute according to their status. Mahāsamund is a station of the Great Trignometrical Survey and a German Evangelical Mission station has been recently established here.

Narayanpur.—A small village 53 miles north-east by east of Raipur on the Mahānadi river, near Kasdol on the road to Seorīnarāyan. Dangerous floods occasionally occur here and people have at times to take refuge in trees, while crops are washed away. The population in 1901 was 181. It is a place where the Haihaya kings planted an excellent garden which is mentioned in the Kharod inscription of 1181 A. D. It is also stated there that the king built a public alms

house abounding with savoury food and beverages. Near Narāyanpur or city of the god Nārāyan, there are villages called Rāmpur the city of Rāma, Lakshmanpur that of his brother Lakshman and Sītapār that of his wife Sita. There are some old stone temples the principal one of which is dedicated to Siva and is richly adorned with bold mouldings and a profusion of sculpture together with numerous well-executed statues. A few other small shrines exist in the vicinity. The village is held *mokāsa* by the Mahant of Seorīnarāyan for the maintenance of a shrine there.

Narra Zamindari.—A small zamīndāri in the Mahāsamund tahsīl, 21 square miles in area, situated between the zamīndāris of Suarmār and Khariār, from the latter of which it is separated by the Jonk river. A low range of hills lies on the western border and the remainder is open rice country. This zamīndāri was formerly part of Khariār from which it was separated, about 200 years ago, by the Khariār chief, who gave it as his daughter's dowry. Visnāth Singh, the ancestor of the present zamīndār, is said to have been a sub-zamīndār of Narrā zamīndāri, who finally became the zamīndār himself. The family is a Kawar family; but nothing is known of its history prior to the times of Visnāth Singh. The present zamīndār, Maniyār Singh, is thirty-one years of age. He is a Darbāri and Khās-Mulākāti, and exempt under the Arms Act. The population in 1901 was 2,881, and density per square mile 137. The population in 1891 was 2,368, there being an increase of 21·6 per cent. in the decade. There are 16 villages in the zamīndāri all of which are inhabited. Of the total villages, 3 are held in protected right by the *thekādārs*, 8 are held on ordinary lease, and the remainder are held direct by the zamīndār. Gonds form the predominant caste. The total cropped area in 1907-08 was 4,873 acres, of which 3,828 acres or about 79 per cent. were under rice; kodon-kutkī and til are the other chief crops, both of which occupy less than 250 acres. There is no forest in the zamīndāri. The income in 1907-08 was Rs. 1,900 all from land, *takolī* Rs. 250 and cesses Rs. 58-8-0.

There is a primary school at Narrā which is the headquarters of the zamindāri. It is situated on the northern border of the zamīndāri on the western bank of the Jonk river, and is 66 miles from Raipur and 33 from Mahāsamund. Its population in 1907 was 930 persons.

Nawagaon (New village.)—A village 12 miles east of Raipur on the high road between Raipur and Arang. Its population in 1901 was 276. It possesses a fine tank called Deorā Tāl, on the eastern embankment of which is a group of temples, two of which are of stone and two of brick. The two stone temples have been built from the materials of an old temple, brought from Arang by a Baniā of that place. They are of Mahādeo and Rāmchandra, but they are now out of use and neglected. The village contains an outpost and an inspection bungalow. Tāra Dās Banerji was formerly the mālguzār, but the village is now owned by another Bengāli pleader Mr. Chaudhari.

Nawapara *alias* **Gobra.**—A village on the opposite side of the Mahānadi to Rājim, 28 miles to the south-east of Raipur. It contains the terminal railway station of the Rājim branch which starts from Abhanpur on the Raipur-Dhamtarī branch of the Bengal-Nāgpur Railway. It was called 'new village' because it was really a new hamlet of Rājim on the west side of the Mahānadi, the town proper being situated on the east side of the river. It grew out of a small village Gobrā, so named because Rājā Bimbāji offered it to the temple of Rājiva Lochan for *gobrī* or cowdung cakes, that is, fuel for preparing the temple food. This village is now included in the Raipur tahsil while Rājim has gone to Mahāsamund. Its population in 1901 was 3,014, and in 1891, 2,937. Nawāpāra is noted for the large number of Uriyā Kasārs who have settled there and manufacture bell-metal pots. There is also some weaving of *kosā* cloth and a considerable trade in timber is done. There is a vernacular middle school, and a cattle pound, and a weekly market is held on Mondays. The village is held revenue-free for the temple of Rājiva Lochan and the lambardār is a Rāj-Gond.

Neora.—A village in the Balodā Bazār tahsil about 2 miles to the north-east of Tildā railway station. Its population in 1901 was 1,208, as against 1,189 in 1891. This is a good village with plenty of *kanhār bharrī* under wheat and linseed. The rice lands are of fair quality. It is an important trade centre at which Mārwāris have established their shops. These men import salt from Bombay, and export grain which they purchase in small quantities from the ryots. Glass bangles are made here from glass imported in balls from the United Provinces by a class of persons known as Turkāris who are Muhammadans by religion. A weekly market is held on Wednesdays, at which grain and cattle are largely sold. The village contains a primary school, a branch post office and a cattle pound. The mālguzārs are two Kurmis.

Pahanda.—A village on the Pomai nāla lying about 15 miles to the east of Dhamtarī near Borsi. Its population in 1901 was 466. A small fair is held here in the month of Māgh in honour of Rājā Bābā, an old king, who was killed in a battle. The fair lasts for three days and the Rājā, his wife and son, each have a day set apart for their worship. A good water-supply is obtained from the Pomai nāla, and to the south of the village lies the jungle. The mālguzār is Dharampuri Gosain. He and his *gurū* were formerly wealthy men, but have become involved in litigation which has impoverished them considerably.

Pairi River—A large tributary of the Mahānadi rises near Mainpur in the Bindrā-Nawāgarh zamīndāri and after flowing for about 10 miles in a north-easterly direction takes a bend towards the west. It then flows due north-west being joined by the Sondhal at Mohera from the south and meets the Mahānadi at Rājim where it is some 600 yards broad. Its course for the most part is through hilly country. Its total length is about 60 miles.

Palari—A large village in the Balodā Bazār tahsīl 9½ miles south of the headquarters of the tahsīl and 42 miles north-east of Raipur. It has an area of 3,503 acres and a population of 1,081 souls. It is chiefly inhabited by Kurmis and the

mālguzār is a well-to-do resident Kurmī. The prevailing soil is *dorsā* and *matāsi* on which excellent rice crops are raised. There is a good supply of irrigation and the tanks are as fine sheets of water as are to be found in the District. One of the tanks is of the dimensions of a lake and is known as Bāl Samudra, so named because a *bāl* or child was offered to it when it was dug. Thus it retains in its name the memory of the human sacrifices which were once so rampant in this part of the country. On the bank of the tank there is a brick temple in which a beautifully carved figure apparently removed from some ancient ruin now untraceable is enshrined. The village contains a primary school for boys and a weekly market is held on Wednesdays.

Panduka.—A village in the Dhamtarī tahsīl 30 miles north-east of Dhamtarī. It is a flourishing village and is a centre of trade in lac and other forest produce, and some Cutchi traders have settled here. It is only 14 miles from the Rājim railway station and is connected with it by a *muram* road. Its population in 1901 was 662. Schools for boys and girls are located here. The village has a police station, a cattle pound and a post office. A weekly market is held on Thursdays at which cattle are sold. The mālguzār is a Teli. Two miles from Pānduka is the village of Pond which contains two large tanks where duck and snipe can be had in abundance.

Phuljhar Zamindari.—A zamīndāri in the Mahāsamund tahsīl comprising an area of 842 square miles, situated in the extreme east of the District between the Feudatory State of Sārangarh on the north and the Borasāmbhar zamīndāri in the Bengal Presidency on the south. The whole of the zamīndāri is hilly, but particularly the eastern and southern portions where the hills attain a height of over 2,000 feet.

Physical features.

Like Bindrā-Nawāgarh and Khariār, Phuljhar was one of the eighteen Garhjāt Chieftainships held in subordination to Patnā and known as the Athāra-Garh. The tenure is an old one and has been

History.

held by the present Gond family for about 20 generations. It claims descent from the Royal Gond house of Chānda. The founder Har Rāj Sai is said to have acquired the estate by conquest from an aboriginal chief more than 300 years ago. In the reign of Tribhuvana Sai, the fourth Rājā, younger branches of the family were established in Sārangarh, Raigarh, Sakti and Suarmār. It will thus be seen that most of the Gond Rājās and Zamīndārs of Chhattīsgarh came from Phuljhar and the Phuljhar zamīndāri is still recognised by them as the oldest branch of the family and as the head of their race. Jagsai, whose claim to the zamīndāri was admitted in 1863, was a lineal descendant of Har Rāj Sai. He rendered good service to the British during the rebellion of Surendra Sai Rājā of Sambalpur and as a reward was presented with a *khillat* and *sanad* and was given the title of Rājā. He died childless and his mother Rānī Sagun Kumāri Dei adopted Rajpāl Sai. The present zamīndār, Lāl Bahādur Singh, is the adopted son of Rajpāl Sai. He is 13 years of age and is being educated at the Rājkumār College. On the death of Jagsai in 1885 the estate was taken under the Court of Wards and is still under its management.

Population.

The population in 1901 was 102,135 and the density per square mile 121. There are 527 villages in the zamīndāri, of which 26 are uninhabited. The population in 1891 was 87,625 and there was thus an increase of 16·5 per cent. during the decade. There is no inferior proprietor. Protected status has been conferred on 247 villages, 241 villages are held by unprotected *thekādārs* and 39 by *muāfidārs.*

Agriculture.

The area occupied for cultivation was 260,328 acres in 1907-08 being the largest figure of all the zamīndāris in the District. The cropped area during the year was 190,907 acres, of which 133,894 acres or 70 per cent. were occupied by rice. Til occupied 20,546 acres, kodon-kutki 10,783 and urad, mūng and moth 11,270 acres. The double-cropped area was only 1,344 acres.

A large portion of the zamīndāri is under forest, but the timber is not very valuable.

Land revenue.

The total annual income of the zamīndāri in 1907-08 was Rs. 68,600 of which about Rs. 33,000 is derived from forests. The zamīndār pays an annual *takolī* of Rs. 8,735 and cesses Rs. 730.

Miscellaneous.

The Great Eastern Road connecting Raipur and Sambalpur passes through the zamīndāri from west to east. Since the zamīndāri has been under the Court of Wards, roads and buildings have been under the management of the Chhattīsgarh States Division of the Public Works Department. Second-class roads have been constructed connecting Saraipāli with Sārangarh and Padampur, and Basnā with Padampur and Narsingh Nāth in Borasāmbhar, where there is a famous shrine ; and a number of third-class roads have also been built which have done much to open up the country. A sum of Rs. 1,87,000 has been expended on roads and buildings since the year 1903. There are 8 schools and 2 police stations at Saraipāli and Basnā in the zamīndāri. The headquarters are at Saraipāli which is on the Great Eastern Road, 96 miles distant from Raipur. Its population in 1901 was 1185 persons. It contains a middle school, a primary school, a branch post office and a police Station-house. The zamīndāri has no village larger than Saraipāli.

Phuljhar or Garh Phuljhar Village.—A village in the Phuljhar zamīndāri lying 14 miles to the south of Saraipāli, the headquarters town of the zamīndāri. Its population in 1901 was 554 and the area of the village is 2,173 acres. There is a fort with a temple inside it. It is alleged to have been constructed by Rājā Anant Sai of Phuljhar about 200 years ago. Near it is situated a tank called Mānasarobar, which is a classical name taken from the celebrated lake north of the Himālayas and associated with swans or *rājhansas*, the beautiful white birds so often alluded to in Sanskrit literature. Phuljhar was formerly the headquarters of the zamīndāri, but

was abandoned on account of its unhealthiness; it is owned by a family of Sikhs who were formerly in the service of the zamindārs.

Raipur Tahsil.—The headquarters tahsil of the District.

Constitution and description of the tahsil.

Prior to 1906 the area of the Raipur tahsil was 5,802 square miles and it was larger than most Districts of the Central Provinces. But, on the formation of the new Drug District, the large south-eastern zamīndāris and the greater part of the mālguzāri area east of the Mahānadi were constituted into a new tahsil with headquarters at Mahāsamund. The northern part of the Raipur tahsil east of the Mahānadi with the Deori zamīndāri was transferred to the Balodā Bazār tahsil; and with a view to rectifying the boundary, the Datān and Palāri tract of Raipur tahsil was transferred to Balodā Bazār; while a strip along the south of the old Simgā tahsil through Silyāri and Kharorā was transferred to Raipur. The Raipur tahsil thus gave to Mahāsamund an area of 4,442 square miles with a population of 295,940 persons, containing the zamīndāris of Fingeshwar, Bindrā-Nawāgarh, Khariār, Narrā, Suarmār and Kauria; the zamīndāri area was 3,742 square miles, containing 1,411 villages with a population of 199,640 persons; and the mālguzāri area 700 square miles, containing 263 villages with a population of 96,300 persons. It gave to the Balodā Bazār tahsil the Deori zamīndāri of 82 square miles, with 37 villages containing 4,121 persons, and a mālguzāri area of 388 square miles, 150 villages with 39,873 persons, while it received from the old Simgā tahsil an area of 127 square miles, containing 64 villages with 22,346 persons. The area of the reconstituted Raipur tahsil is 1,016 square miles or little more than 16 per cent. of that of the District. It is a compact four-sided block of territory on the west of the District. To the west it adjoins the Bemetarā and Drug tahsils of Drug, the Khārun river marking the border for some distance. To the north it is bounded by the Balodā Bazār tahsil, the new boundary being almost a straight line. To the east the Mahā-

nadi separates it for its whole length from the Mahāsamund tahsīl, while to the south where the tahsīl is narrowest the old border separates it from Dhamtari. The tahsil is an open undulating plain consisting mainly of yellow soil with gravel ridges, and black soil lying in the depressions. It is well supplied with tanks and with mango-groves by the village sites, but contains no reserved forest at all, and is thickly populated and closely cultivated.

Population.

The population of the area now constituting the tahsīl in 1901 was 246,514 persons or 23 per cent. of that of the District. In 1891 the population was 253,058, thus showing an increase during the decade of about 3 per cent. This is probably to be accounted for by the increase in Raipur city and the tracts adjoining it. It contains two towns Raipur (32,114) and Arang (6,499) and 502 villages, of which nine are uninhabited. In 1901 only the village of Gobrā or Nawāpāra (3,014) contained more than 2,000 persons, while twenty villages had a population of between 1,000 and 2,000. The total density of population was 243 persons per square mile in 1901, or 207 excluding Raipur and Arang towns, as against the District figure of 112. This area with the adjoining tracts of Drug contains a higher rural density than any other in the Province. The principal agricultural castes are Chamārs and Telis. The Chamārs are generally Satnāmis; and the headquarters of the sect are at Bhandār, a village in the north-eastern corner of the tahsil. The Chamārs are generally found in strength in the high-lying villages of yellow soil, while the Telis congregate in the rich black soil villages. These latter are the best cultivators in the District and also make excellent landlords. Other castes are the Gonds, now much Hinduised, but still fond of pig's flesh; the Kurmīs, numerous on the banks of the Mahānadi where they own several villages; the Sunkars, found chiefly in the valley of the Khārun, and some Brāhmans, Rājputs and Muhammadans.

As already stated, the tahsīl has no reserved forest. Of the village area of 1,016 square miles a proportion of 71½ per cent. was occupied for cultivation in 1907-08. The cultivated area was 432,300 acres, and the net cropped area 318,000 acres; no less than 37,000 acres were double-cropped in this year. The statistics of crops for the years 1905-06, 1906-07 and 1907-08 are shown on the next page.

Agriculture.

Rice covers 226,400 acres, being 64 per cent. of the gross and 71 per cent. of the net cropped area. Kodon occupies 50,000 acres and the spring crops, wheat, gram, peas and masūr or lentils about 25,000 acres. The pulses urad and tiurā are sown mainly as after-crops though urad is also sown as a first crop on high-lying dry land and linseed is grown both alone on black soil and after rice. The area under wheat has not increased as much as might have been expected and the soil is believed to be less suitable to this crop than linseed, as it is fibrous and does not descend so deeply into the soil as the strong tap-root of linseed. The village site is generally situated on a gravel ridge and below this will be found the rice fields on yellow shading into black soil, while in a depression often forming the bed of a stream will be situated the spring crop land. Only a very small area is as yet irrigated.

In 1906-07 the demand for land revenue was Rs. 1·62 lakhs and for cesses Rs. 9,000. The land-revenue falls at R. 0-5-11 per acre on the cultivated area. A fresh settlement of the tahsīl is about to be effected.

Land revenue.

The tahsīl is divided into seven Revenue Inspectors' circles with headquarters at Gudhiyāri, Kolar, Nawāpāra, Ganod, Pacherā, Arang and Kharorā and 135 patwāris' circles. It has police Station-houses at Raipur, Abhanpur, Dharsiwān and Arang.

Miscellaneous.

Raipur Town.—The headquarters of the Chhattīsgarh Division and Raipur District situated in 21° 14′ N. and

STATISTICS OF CROPPING.—

YEAR.	Rice.	Wheat.	Kodon-kutki.	Linseed.	Gram.	Tiura-lakh.	Masur.	Urad, mung and moth.	Peas.	Sugarcane.	Double-cropped area.	Total cropped area (a).	Irrigated area.
1905-06.													
Khalsa	215,729	20,637	48,032	33,316	13,373	16,952	11,756	47,157	9,107	137	81,151	426,936	11,192
Zamindaris ...	...	...	...	...	...	...		..	...	...	...	...	...
Total ...	215,729	20,637	48,032	33,316	13,373	16,952	11,756	47,157	9,107	137	81,151	426,936	11,192
1906-07.													
Khalsa	221,877	20,467	51,753	45,669	14,811	16,186	13,012	57,386	9,732	218	86,695	464,681	4,520
Zamindaris ...	...	...	...	...	...	...	...	...	...	...	...	...	
Total ...	221,877	20,467	51,753	45,669	14,811	16,186	13,012	57,386	9,732	218	86,695	464,681	4,520
1907-08.													
Khalsa	226,355	9,598	49,878	8,510	8,470	10,107	4,629	22,837	2,036	135	37,245	354,787	52,008
Zamindaris ...	...	...	..	..	...	..	...	...	..	...	...	...	...
Total ...	226,355	9,598	49,878	8,510	8,470	10,107	4,629	22,837	2,036	135	37,245	354,787	52,008
Percentage of area under each crop on the total cropped area in 1907-1908.	64	3	14	1·4	1·4	3	1·3	6·4	·6	·04	10·5	...	...

(*a*) Includes double-cropped area.



Bemrose, Collo., Derby.

STREET VIEW, RAIPUR.

81°. 39′ E. on the Bengal-Nāgpur Railway, 513 miles from Calcutta and 188 miles from Nāgpur in an open plain about four miles from the Khārun river. Raipur is the junction for the branch narrow-gauge line to Rājim and Dhamtarī. Raipur proper and its hamlets Chirhuldih, Dangania and Gabhrāpāra are included within municipal limits. Changarābhāta though a hamlet of Raipur with an area of 405 acres falls beyond the municipal limits. The area of the mālguzāri and *nazūl* portions of Raipur town are as follows :—

	Mālguzāri acres.	Nazūl acres.
Raipur proper...	1,333	1,677
Dangania	510	7
Chirhuldih	780	80
Gabhrāpāra	1,643	55
	4,266	1,817

Raipur is the seventh town in the combined Provinces of the Central Provinces and Berār, and had a population in 1901 of 32,114 persons. The increase during the previous decade was 35 per cent. The population at the previous censuses was :—*1872*, 19,119 ; *1881*, 24,964 ; *1891*, 23,758. In 1901, it contained 25,492 Hindus, 5,302 Muhammadans and 592 Christians of whom 88 were Europeans and Eurasians. Raipur was made the headquarters of Chhattīsgarh in 1818. The town is believed to have existed since the 9th century, the old site being to the south-west of the present one and extending to the river. The present town is oblong in shape, running roughly east and west, south of the Bengal-Nāgpur Railway line, along the Great Eastern Road from Nāgpur to Sambalpur with a length of about 2½ miles. The civil station is to the east of the town and the railway station is 2 miles to the north-east. The town is in no way remarkable for its architecture. The main roads are well laid, broad and straight

but off the main lines of traffic there is little to commend, very few of the inhabitants caring to erect more than the rude thatched mud-houses which are universal in villages. There are however certain points of beauty and interest which command perhaps the more attention in the general absence of buildings or other works of a permanent or pretentious character.

Raipur itself does not boast of any very ancient building. The fort is acknowledged to be the oldest construction and is said to date from 1460. On two sides of it are large tanks. Within the fort are numerous temples; some of these though of little interest are worth noticing if only for their negative value. The temples of Raipur are to be counted by the score but all are of much the same type. The unfinished temple of Dudhādhāri *math*, as an instance of modern elaborate carving, is probably unrivalled in the Central Provinces: but this beautiful building is disfigured by sculpture of the most indecent type executed in stucco on its exterior. In the courtyard of the temple are gathered a number of fragments said to have been brought from Sirpur: these fragments are of special interest; they are well executed and prove that Buddhism and Jainism flourished in Sirpur. The museum at Raipur contains 7 inscriptions, three of which are from Sirpur, one from Khalāri and the remaining 3 from outside the District. An inscription found in Raipur itself has been removed to the Nāgpur Museum. It belongs to the 15th century and refers itself to the reign of Rai Brahma Deva. Raipur was the capital of the junior branch of the Haihayas when they separated from the senior branch of Ratanpur. It is not certain whether they first settled at Khalāri or Raipur both of which appear to have been their capitals. If Khalāri was the first capital it is possible that Rai Brahma Deva may have removed it to Raipur and named the latter place after himself as Raipur. Chief among the many tanks of which Raipur can boast are two really large

Antiquities.

and handsome lakes, by name Būrha Talao (old tank) and the Mahārājbandh. The beauty of the former is much enhanced by an island of trees standing in its midst. It is undoubtedly the show-piece of Raipur; as recently as 1899-00 Rs. 6,000 out of the famine funds were spent in improving its embankments. Skirting the latter is the fine Dudhādhāri temple, so-called because the Bairāgi who built the temple lived on nothing but milk. The temple is now managed by a respectable and wealthy Mahant. Two other tanks are Telibandha, named after the village which adjoins it, built by Dīnanāth Sao and the Ambā Talao.

Municipal undertakings.

Raipur was created a municipality in 1867 and the average municipal receipts for the decade ending 1901 were Rs. 1,22,000, while the average expenditure was about the same. The octroi tax is the principal source of income and there are 13 octroi *nākās*. Next to it is the water rate which has been levied since 1893-94. The other sources of income are conservancy, markets and slaughter houses, market dues, pounds, etc. The average receipts from octroi during the decade were Rs. 50,390, and those from the water rate since it has begun to be levied, Rs. 7,780. The principal items of expenditure were refunds of octroi, conservancy and water-supply, and during the decade the average expenditure was octroi refunds, Rs. 11,170, water-supply, Rs. 45, 740 and conservancy, Rs. 16,153. The expenditure on water-supply during the decade includes the cost of constructing water-works and a lakh of rupees was taken on loan from Government for this purpose. In 1907-08 the income was Rs. 96,644, of which Rs. 44,047 represented octroi and Rs. 12,652 water rate. The total expenditure during the year was Rs. 1,12,570; of this Rs. 18,484 was on account of conservancy and Rs. 15,533 on account of water-supply. The town is supplied with water from the Khārun river. The project for supplying water from the Khārun river by pumping was first seriously considered in 1883, when a scheme was drawn

up in rough which was estimated to cost Rs. 5,66,194. This sum being beyond the means of the municipality of Raipur, further prosecution of the project was suspended. In 1890 and 1891 the question attracted the serious attention of Colonel M. M. Bowie, Commissioner of the Division, who enlisted the aid of the late Rājā Bahādur Balrām Dās, Feudatory Chief of Nāndgaon. The latter came forward with the munificent contribution of two lakhs of rupees, of which on the advice of his enlightened mother the late Rānī Jot Kunwar Bai he made a free gift. In recognition of this the works were called the Balrāmdās Water-Works. A revised project was drawn up in August 1891 by Mr. G. M. Harriott, Executive Engineer, which was estimated to cost Rs. 3,48,691. In the following November the works were taken in hand and practically completed in December 1892 when they were formally opened by the Chief Commissioner. The actual cost of the works was Rs. 3,38,444. Water is drawn by means of an infiltration gallery 4,000 square feet floor area from the Khārun river at a point about 4 miles south-west of Raipur beyond Bhātagaon village and pumped up into a masonry reservoir built in the small garden in the centre of the town with its floor 120 feet above the bed of the infiltration gallery and placed in a sufficiently commanding position to ensure distribution of water to the most remote parts of the town without further artificial lift. The scheme contemplated supplying a prospective population of 40,000 (the population then being under 30,000) at 10 gallons per head, the daily supply of 400,000 gallons being delivered in 12 hours. In 1903-04 the maintenance charges amounted to Rs. 17,000, of which Rs. 13,000 were realized from a water rate. In 1907-08 the maintenance charges were Rs. 15,533 and Rs. 12,652 were realized from the water rate.

Manufactures and trade.

Raipur is the leading commercial town of Chhattisgarh and has supplanted Rāj-Nāndgaon which for many years occupied this position. The local handicrafts are brass working, the making of bell-metal ornaments, lacquering on wood, cloth

weaving and the manufacture of gold and silver ornaments. In the Central Jail carpets, gaiters and other kinds of clothing are made. The cloth made in the jail is used for prison clothing and is also supplied to police constables. Mats are made from aloe fibre. A weavers' shed is kept up by the District Council in Raipur in which the local weavers are taught to produce carpets and various kinds of cloth. There is a factory owned by Muhammad Alī Umar Alī which does oil-pressing, flour-grinding, cotton-ginning and sugar-refining. The capital is Rs. 92,000. The value of the oil mill is roughly estimated at one lakh of rupees. The annual profit is estimated at between Rs. 6,000 and Rs. 8,000. The pressing of tilli, linseed and castor oil is done and the oil is exported to Nāgpur for burning. In 1904 oil was pressed to the value of Rs. 90,000. Wheat flour is ground at intervals and sold locally. The factory employs 60 or 70 men. At Parenā, three miles from Raipur, bricks and tiles are made by hand; they are cast in moulds and burnt in furnaces. The work is done by contract and there are twelve moulds and to each mould six persons are employed; *i.e.*, one *paterā*, the person who makes the bricks, two coolies and three women for collecting earth, mixing and making it up into balls, etc. The bricks and tiles are used for Public Works Department buildings and are also sold in the city. The bricks sell at Rs. 10 and tiles at Rs. 5 per thousand. There are two printing presses, the Kaiyumi Press and Mahbūb Ahmadi Press. They both use English, Hindī, Marāthi and Urdū types, and the Kaiyumi Press uses Uriyā type also.

Local institutions.

Among the local institutions may be mentioned a museum which was built in 1875 by Rājā Ghāsi Dās, Feudatory chief of Nāndgaon at a cost of Rs. 12,000. The museum is managed by the District Council and is maintained by a joint contribution from that body and the municipality of Rs. 2,680. A leper asylum is supported by private contributions and managed by a committee of which the Commissioner of the

Division is President and the Deputy Commissioner vice-President, and the Rev. Mr. Gass, Secretary. The enclosed market-place in the town known as Gol Bazār was made by Colonel Twyford some 40 years ago. It is now proposed to make a new market at a cost of Rs 40,000. The Town Hall was begun in 1887 to commemorate the Jubilee and its total cost was Rs. 24,000. A garden near the Būrha Talao is kept up by Government and has been much improved in late years. There is a Government Experimental farm in Labhāndih village, 4 miles from Raipur. A cattle-breeding farm was opened about 3 years ago in Sakir 6 miles from Raipur on the Raipur-Khalāri road by private subscription; and is managed by a committee. It is a registered association, known as the Krishi Gaorakshani Sabhā. Government has given a bull and there are about 25 cows. There are two missions at Raipur; one belonging to the German Evangelical Church with Rev. A. Stoll at its head and another belonging to the Methodist Episcopal Mission with Rev. J. Gilder at its head. Each has its own church. Mr. Stoll's mission has an English middle school and a branch girls' school; Mr. Gilder has an orphanage and a school. The educational institutions comprise a High School with an average attendance of 71 scholars and the middle school attached to it with 247 scholars. There are 5 municipal upper primary schools in different parts of the town, one Government upper primary girls' school and a male normal school for Hindi teachers. The Rājkumār College for the sons of Feudatory Chiefs and landowners under a European Principal is located in a beautiful building here and has an average attendance of 16 scholars. There is a main dispensary with accommodation for 42 in-patients and a branch dispensary and a police hospital. A woman's hospital is also maintained from the Lady Dufferin Fund. The municipality maintains a veterinary dispensary. The town has the usual Divisional and District headquarters office. It is also the headquarters of the Divisional Judge and the

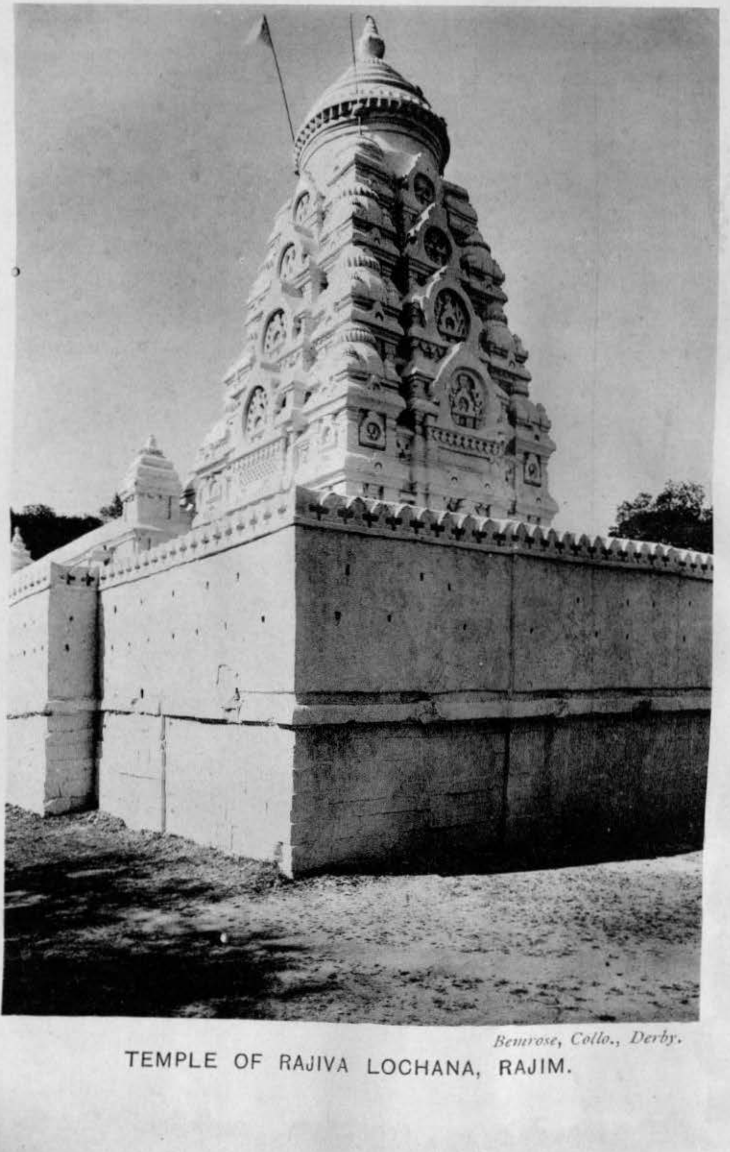
Political Agent for the Chhattīsgarh Feudatories, an Inspector of Schools, Executive and Irrigation Engineers and a Superintendent of Post Offices. One of the three central jails in the Province is located here, and, as usual, there is one head post office (with 2 branch post offices), a telegraph office, a circuit house and a dāk bungalow. The total cost of all public buildings in Raipur town was Rs. 8,26,000. There are also two *sarais* and a *dharamshāla* recently built by Dīwān Bahādur Kastūrchand near the railway station which afford sufficient accommodation for outsiders visiting the place. There is a native Union Club to which Extra Assistant Commissioners, Barristers and Pleaders belong, and recently a library known as Anand Samāj Library has been opened. The European Chhattīsgarh Club is also located at Raipur. Half a battalion of native infantry was stationed here until 1902. A local fair is held in Raipur on the banks of the Khārun at Mahādeo Ghāt about 4 miles from the city on the last day of Kārtik. About 10,000 people assemble from long distances to worship at Mahādeo's temple and bathe in the river. Raipur with its hamlet Chirhuldih is divided into 2 *mahāls* Nos. I and II. Seth Ganesh Rām, a Gahoi Baniā from Mārwar and a District Council member, is the mālguzār lambardār of *mahāl* No. I, while Mannilāl, a Chhattīsgarhī Baniā, is the lambardār of *mahāl* No. II. Rāmbaksh Tiwāri, a Chhattīsgarhī Brāhman and a District Council member, and Badrī Prasād, a Mārwāri Brāhman and a municipal member, are the mālguzārs of other hamlets.

Rajim.—A village in the Mahāsamund tahsīl situated in 20° 58′ N. and 81° 53′ E. 29 miles to the south-east of Raipur on the Rājim branch of the Raipur-Dhamtarī narrow-gauge branch line of the Bengal-Nāgpur Railway. The town stands on the right bank of the Mahānadi river at its junction with the Pairi and Sondhal rivers. The terminal station of the Rājim branch line is at a new hamlet named Nawāpāra on the left bank of the river opposite to the town and in the cold weather temporary railway and road bridges are thrown over

the Mahānadi into the town, goods but not passengers being run across. The population in 1901 was 4,985 against 5,856 in 1891.

Archæology.

Rājim is the most holy place in Mahā Kosala or Chhattisgarh. It possesses a number of old temples, the principal of which is dedicated to Rājiva Lochan and is visited by thousands of pilgrims on their way to Jagannāth in Orissa. They come to pay their devotions to Rāmchandra whose statue is said to be enshrined inside. But the figure is actually one of the common four-armed representations of Vishnu himself, with his usual symbols of the club, the discus, the shell and the lotus. There are two old inscriptions inside the temple engraved in characters of very different ages; one is dated Chedi Samvat 896 (A. D. 1145), while the other seems to be at least three centuries older. The latter is much mutilated and has not been deciphered yet. Mr. Hīra Lāl however found it mentioned in line 15 that 'a temple of Vishnu was erected for the increase of religious merit,' from which it is plain that the temple was originally intended for Vishnu when first built about the eighth century, and that it was repaired or rebuilt when the second inscription was put up. The second inscription was carved by Jagatpāl a Feudatory of the Haihayas, and gives some historical information which has been referred to in the History chapter. The legend of Rājiva Lochan which in Sanskrit means the lotus-eyed, an epithet of Vishnu, is variously related. One story is, that there was a woman named Rājiva Telin who used to go round selling oil from village to village. Once, while on her way, she happened to put her basket on an image which she found up-side-down, with the curious result, that though she sold and was paid for her oil, the pot was never exhausted. When she came back her husband was angry at seeing the money and oil, as he thought she must have been a-whoring. But she told the story that she had put her vessel on the image and the oil did not run out. Next day her mother-in-law did the same thing and her oil did not run out.



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TEMPLE OF RAJIVA LOCHANA, RAJIM.

So her son brought the image to the house. At that time Jagatpāl was Rājā of Drug; he had a dream about this stone which made him wish to possess it for the purpose of building a temple over it; he sent for the image, but the woman refused to give it. She, however, afterwards promised to give it in return for gold equal to its weight. This was agreed to, but when it was weighed it was found to be very light and did not bring in the expected quantity of gold. She thereupon said that, if her name was connected with the idol, she would give it away. In conformity with this request, the idol was called Rājiva Lochan. There is a small temple within the enclosure dedicated to her. Inside it there is a stone slab like a common *satī* pillar on which are carved a hand, the sun and moon, and something like a water-jar, below which there is a couple in a sitting position with two female servants standing, one on each side. Down below the occupation of the couple is shown by the figure of a *ghāni* or oil press and a bullock. If the legend has any grain of truth in it, it is possible that the woman might have committed *satī* here with a view to remaining always in sight of the god, her temple being opposite the main temple entrance. Rājim is said to take its name from the Telin or that of the god. Prior to this it was known as Kamal Kshetra and Padmapura both names referring to the lotus, as does the word Rājiva. General Cunningham, however, is of opinion that the name is probably derived from Rājmal, the family-name of Jagatpāl who rebuilt the town. Rājim is said to have been destroyed by the Kānker Rājā who was a Kandra or basketmaker by caste. He endeavoured to take the image to Kānker on a boat by the river Mahānadi, but when he reached Dhamtarī, he had a dream that he would be ruined if he took the image to Kānker. He therefore returned it to Rājim and it lay un-noticed. Meantime destruction overtook him and he was ousted from his throne. The temples of Rājim with one exception form a single group of buildings clustered round the holy shrine

of Rājiva Lochan. The group comprises the following temples:—

1. Rājiva Lochan or Rājib Lochan.
2. Varāh. } at the four corners.
3. Narasinha } at the four corners.
4. Badrināth } at the four corners.
5. Vāman } at the four corners.
6. Rājeshwar to the west.
7. Dāneshwar to the south-west.
8. Jagannāth to the north-west.

With the two exceptions of the Rājeshwar and Dāneshwar *linga* shrines, the whole of these temples are dedicated to the worship of Vishnu. The temple of Rājiva Lochan is a fine building 59 feet in length by 25½ feet in breadth. It rises from a platform 8 feet high. The *mandap* or hall is open only at the northern end. There are two flights of steps at the north-west and south-west corners of the platform leading into the western end of the hall through two side-doors. The flat roof of the hall is supported on two rows of six pillars, each down the middle, and a single row of six pilasters on either side. The pillars are square, the lower half being quite plain and the upper half highly ornamented. But the twelve side pilasters are each ornamented with a tall single figure sculptured on the face after the fashion of the pillars of a Buddhist *stūpa* railing. The spire of the sanctum is a square pyramid with carved sides. It is divided into five stages or rows of niches with corrugated pinnacles at the corner very much after the style of the great Mahābodhi temple at Buddha Gayā. The main entrance is on the west side with pillars on both fronts of the doorway, both inside and outside, forming two open chambers. In the two corners of the inner chamber are two figures, one a rude stone coloured red, which had once been a statue of Hanumān, the other a black statue of Buddha with the usual curly hair sitting in contemplation under the Bodhi tree, with the right hand resting on his knee and his left hand on his lap. The ears are pierced and elongated after the



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ENTRANCE OF TEMPLE OF RAJIVA LOCHANA, RAJIM.

usual Buddhist fashion. The local people call it the figure of Jagatpāl which is absurd. This Buddha figure was evidently brought from Sirpur, from which most of the other materials of the temple came and a replica of the image is to be seen in Sirpur fixed in the enclosure wall of the Gandeshwar temple there. The doorway itself is most elaborately carved and with its boldly sculptured pillars and pilasters in front, the entrance to the temple forms a very striking and handsome structure. Immediately opposite to the great temple and only 18 feet distant stands the small *linga* temple of Rājeshwar. Its plan is similar to that of the great temple with a long *mandap* open at one end and supported on two rows of pillars down the centre, and a row of pilasters on each side. Another Siva temple of comparatively modern type stands immediately to the south of Rājeshwar. It consists of a portico containing a figure of a bull *nandī* and an open *mandap* of 16 pillars enshrining the Dāneshwar *linga*. At 15 feet to the east of the Narasinha corner temple there is a small postern door leading outside to the front of a Vaishnav temple dedicated to Vishnu as Jagannāth. At a short distance to the south there is a comparatively modern temple said to have been built, about 250 years ago, by Govind Lāl, a Seth Baniā, who was also the Kamaishdār of Raipur. The pillars and pilasters of this temple are all from some older building, and are said to have been brought from the ruins at Sirpur. On one of the pilasters there is a short inscription by a pilgrim in characters of the 8th or 9th century reading Sri Lokapāl. On an island which once formed the fork of land between the Pairi and Mahānadi rivers there is an old temple dedicated to the Kuleshwar *linga*. A stout buttress wall, of an octagonal form and 16 feet in height, has been built around the temple to preserve it from the encroachments of the two rivers between which it stands. It is now sinking down. The temple consists of the usual sanctum $14\frac{1}{2}$ feet square outside with a *mandap* or hall leading to it which is open in front but closed at the sides like the old temples of the

Rājiva Lochan group; a short inscription of two lines on one of the pillars records an inundation of former days which threatened to carry away the temple. It is said that a *sādhu* was living in this temple and would not come to the town in spite of the flood. The water covered the platform, on which he ascended to the top of the temple and when the latter was submerged he climbed the adjoining tree and remained there for three days until the waters again subsided. The record says 'when the waters surrounded the temple of Siva I stayed here, while Jagat Rau's throne of Sambhu stood firm as a pillar.' There is a longer and older inscription here which is much worn and almost illegible.

The Rājim copper-plates and other inscriptions.

An old inscription was found at Rājim about the year 1785 A. D. by an ancestor of the Mahādik family, Hanmant Rao, some 5 or 6 feet underground close to the temple of Rājiva Lochan. It is engraved on three copper-plates joined by a ring with a seal attached to it. The plates are in possession of the temple Pujāris who are Kshattriyas by caste, a somewhat unusual combination. They now worship these plates, which however have no connection with the temple as they merely record the grant of a village Pimpari Padraka to a Brāhman by Rājā Tīvard[illegible] of the lineage of Pāndu the lord of the Kosala country. The charter was issued from Srīpur, the modern Sirpur. The inscription of Jagatpāl inside the temple however records the grant of a village named Shālmali for *naivedya* or offerings of eatables to the idol. This is the Semardīh (*semar* being called *shālmali* in Sanskrit) now deserted and removed to the adjoining ground occupied by the present Rohnā village which is held free by the temple priests. At this place there is still a big *semar* tree which apparently gave its name to the old village.

Local traditions.

Local tradition avers that Jagatpāl's wife was named Jhankāvati whose figure is identified with an image on the Kuleshwar platform, having an umbrella on her head and attended by a female



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SCULPTURES IN TEMPLE OF RAJIVA LOCHANA, RAJIM.

servant. It is really a figure of a royal lady. They say she used to burn a lakh of lamps every night and this is the reason why numerous earthen lamps are found while digging the ground in Rājim. Kuleshwar temple is supposed to have been built by Rājā Tāmradhwaja. The Mahānadi and Pairi rivers meet near the temple of Kuleshwar and the Sondhal and Pairi meet in Bindrā-Nawāgarh zamīndāri near Mohera a village in Dhamtarī tahsīl on the border of the zamīndāri. On this account Rājim is considered to be the junction of three rivers and in flood it is said that the waters of each can be distinguished. Between the temple of Kuleshwar and the temple of Chitra Devī in Sonpur State the Mahānadi is known as Chitrodpalā. When the river is in full flood the temple may be flooded to within 6 feet of the top. Then the water comes right over Rajim. Besides the Kuleshwar temple there are five other temples of Mahādeo in the vicinity; Champeshwar, Bawneshwar, Fingeshwar, Kopeshwar and Pāteshwar, all situated at a distance of a few miles in villages of those names. It is said that in the beginning before the earth was made God let fall a lotus leaf and it spread over the distance that the five Mahādeos extend over now. An annual fair is held at Rājim and lasts for a month from Māgh Sudi 8 to Phāgun Sudi *pūnam* (February—March). People come not only from Chhattīsgarh Division but also from as far afield as Nāgpur, Bhandāra, Mandlā, Narsinghpur, Cuttack, etc. and on Māgh *pūnam*, full moon day, which is the principal day, and on Shivrātri the attendance may be about 50,000 or even more but the average attendance is 30,000. The visitors bathe in Mahādeo Ghāt near the temple of Kuleshwar and worship Mahādeo. They also bring the bones and ashes of dead relatives and throw them into the Mahānadi. Formerly many cattle were brought to the fair for sale but most of the cattle are now taken to the Barondā cattle market. In 1896 goods worth Rs. 4,47,676 were brought for sale of which Rs. 1,97,328 worth found sale. There were 900 shops. In 1906-07 the number of shops was 693, the value of the goods

brought for sale was Rs. 1,81,946 and the value of the goods sold was Rs. 1,41,007. Much tasar silk is brought from Bilāspur and sold. Rājim is the centre of a considerable amount of general trade principally in lac and myrabolans. It has a primary school, sub-post office, police Station-house and a Public Works Department inspection hut. A Sanskrit school has been recently opened and there is a *Kavi Samāj* or Poets' Association, a member whereof wrote the Edward *Kāvya* or Poem on the King Emperor, for which he received a donation of Rs. 500 from Mr. A. B. Napier, Deputy Commissioner. There is a daily bazar, and a weekly market is held on Saturdays. Rājim is under the Mukaddam Rules and a sum of Rs. 350 is raised for sanitary purposes. Rao Bahādur Rāghoba Mahādik who is distantly connected with the Marāthā Rājās of Nāgpur is the mālguzār. He is an Honorary Magistrate and has about 20 villages but owing to indebtedness the management of his estate has been assumed by the Court of Wards. The village of Gobrā or Nawāpāra which is on the opposite side of the river is held revenue-free for the temple of Rājiva Lochan.

Riwa.—A village in the Raipur tahsīl situated about 17 miles to the east of Raipur and at about a mile north of the Raipur-Sambalpur road. Its population in 1901 was 1,140 and area 2,281 acres. The village contains a big tank and 3 mounds which are believed to be of Buddhistic origin. It is said that Bāwan Rāwat, a character in the popular Lorik song, lived here. The village has a primary school. A weekly market is held on Fridays. The mālguzār is a Māli by caste.

Rudri.—A small village 2 miles east of Dhamtarī on the Mahānadi, situated away from the jungle between the river and the open country. It is said to derive its name from Rudradeo, a Kānker king who settled in it, but as there is a Rudra or Siva temple it is just possible that it may have been named with a double reference. An annual fair is held in honour of Rudreshwar Mahādeo on the last day of Māgh. The fair is attended by about 10,000 persons who bathe in the Mahānadi and worship Mahādeo. This is also the burial place

of a local *gurū* of the Kabīrpanthis who is revered by the people of Dhamtarī and Sanjāri tahsils and also by Koshtis who come from Nāgpur. Here also there is a platform containing the foot-print of Kabīr, which the Kabīrpanthis assemble to worship. They make a lamp of wheat flour and burn a wick in it. Then it is broken up and mixed with *ghī* and eaten. This is an instance of reversion to idol worship. The *chabūtra* with foot-prints of Kabīr has only been set up in the last three generations. Platforms of Kabīr have also been erected in various other places. The mālguzārs are the Marāthās of Mokhā. There is a mission orphanage here in charge of Mr. J. A. Ressler of the American Mennonite Mission. At present there are 170 boys in the orphanage, divided into 13 gangs with mates at the head of each gang. It has attached to it an industrial department for teaching carpentry, blacksmith's work, tape and rope making, oil pressing, sewing, etc. There are boys' and girls' schools, as also an institution for deaf, mute and blind persons.

Sankra—A village in the Sihāwa tract of the Dhamtarī tahsil, 53 miles south-east of Dhamtarī and about 6 miles east of Sihāwa. It is one of the biggest villages in the Dhamtari tahsil having an area of 3,272 acres or a little over 5 square miles and containing very good land which gives two crops in a year, an unique feature for the Raipur District. The soil is nearly all excellent *dorsā*. There are several good tanks. The population of the village in 1901 was 1,301. It is held revenue-free by the Rājā of Bastar along with 5 other villages, *viz.*, Nagari, Birguri, Semrā, Amagaon and Churiāra, all of which are situated in close vicinity to Sānkra. These villages were given for *chūris* or bangle expenses to his daughter by the Rājā of Kānker, when the Sihāwa tract formed part of his dominions. This princess was married to the Rājā of Bastar. At Nagari there are remains of an old fort and the story goes that this was the first village the Kānker family occupied when they migrated from Purī in Orissa. Sānkra has a school and a cattle pound. A weekly bazar is held on

Mondays in which a good deal of forest produce and cattle are sold.

Saraipali—(the village of *sarai* trees). The headquarters town of the Phuljhar zamīndāri, situated about 86 miles from Raipur on the high road from Raipur. The old town of Phuljhar with a fort in it now known as Garh Phuljhar was abandoned owing to its unhealthiness and the headquarters removed to Bastipāli about 10 miles east of Saraipāli to which they were finally transferred. Bastipāli has also a fort and an old temple. The population of Saraipāli in 1901 was 1,185 as against 578 in 1891. Saraipāli has an important cattle market controlled by the District Council and cattle registration at the rate of 3 pies was started in 1899. The average annual number of cattle sold is 1,764 of the value of Rs. 32,000. The fees realized from registration amount to about Rs. 500. Other articles such as cotton, rice, *kosā* cloth, etc., are also sold. Good cotton is grown in the Phuljhar estate. The village contains a police Station-house, a school, a dispensary and a Court of Wards office. There is also a veterinary dispensary. The zamīndāri is under the Court of Wards and the Manager, Court of Wards is an Honorary Magistrate. The zamīndār, who is a Rāj-Gond, is a minor and is being educated at the Rājkumār College, Raipur.

Seonath River—(from the god Siva and Nāth a master). A river containing much the largest supply of water in the District which rises in the hills of the Pānābaras zamīndāri of the Drug District and flows in a direction for the most part north-east forming for about 16 miles the boundary between the Khujji zamīndāri of the Sanjāri tahsil of the Drug District and the Nāndgaon State. It then passes through the Nāndgaon State flowing in the same direction and from mauzā Jhola it forms again for about 3 miles the boundary between the Drug tahsil and the Nāndgaon State. Then entering the tahsil, it flows by Drug town almost due north through the tahsil, and at mauzā Mangrol in the Bemetarā tahsil it takes a bend and flows almost due east and touches the Raipur District

at a place about 4 miles south of Simgā. From this place for about 3 miles it forms the boundary between the Raipur and Drug Districts till it is joined by the Hanph river from the west, a distance of 120 miles from its source. After this junction it turns eastward for about 40 miles till it joins the Mahānadi in the north-east corner of the District at Changāri, 4 miles west of Seorīnarāyan, forming the boundary between the Raipur and the Bilāspur Districts. During its course its tributaries on the left bank proceeding from the south are the Ghumuria, Sonbarsā, Amner, Suri, Dotī and Kurrodh, all in the Drug District; on the right bank, the Kurkura and Tandulā in the Drug District and the Khārun, Jamania, and Khorsi in the Raipur District. Numerous other small nullahs also flow into it. The Seonāth and its tributaries flow in deep and well defined beds which have often been cut out of rock. They contain water throughout the year and afford a good water-supply when the eastern system is quite dry. The bed of the river is generally sandy for nearly the whole distance. but near Simgā and in Tarengā there are some rocks. Its width is about three furlongs at Mahāmara on the Nāgpur road where it crosses the river 2 miles from Drug. Its banks are 20 to 50 feet high. During its course the river is crossed by the railway, once at a mile below the road near Mohlai village about 2 miles from Drug and again on the border of the Raipur and Bilāspur Districts at mauzā Garhā 4 miles north of Nipania railway station. The Tandulā river and Seonāth meet near Changāri in the Drug tahsīl where there is a fine mango grove of 85 acres and an island in the river on which guavas are grown. At Arjuni also in the Bemetarā tahsīl and at Jhinjhiri in the Drug tahsil there are islands in which there are guava gardens. Yams, melons and cucumbers are grown on the sandy stretches in the bed of the river. Slate stones are found in the bed of the Seonāth at Bazārbhāta in the Balodā Bazār tahsil. White stone which is used for lithography is found near Chandkhurī. The deeper pools are infested by alligators.

The story of the origin of the Seonāth is that a Gond girl named Shiva was carried off by a Gond boy who wished to marry her forcibly after the fashion of the Gonds. But she refused and he killed her and threw her body into a ravine; and from this spot the Seonāth began to flow. Its total length is about 160 miles.

Sihawa.—A village lying in a small but very fertile plain surrounded by hills and lying amidst thick jungle 44 miles to the south-east of Dhamtarī and 47 miles south of Rājim. The intervening country is thick jungle with an occasional village dotted here and there. There is no outlet in any other direction, rocky ground covered with dense and almost impassable forest stopping the way. A road from Dhamtarī has been surveyed. Big game can be had in abundance. The forest scenery is very pleasant and attractive but the whole tract is very malarious. There has been, therefore, very little immigration to Sihāwa from the crowded villages of the Raipur and Dhamtarī plains. The population of the village in 1901 was 1,171. There are six old temples, three large and three small, built of stone. Built into the north of the door of one known as Karneshwar temple there is a slab bearing an inscription dated in the Saka year 1114 or A. D. 1192. It records the construction of 5 temples by king Karana of the lunar race, whose genealogy is given, the founder of the family being Sinharāja from whom the name of Sihāwa (meaning the comfort of Sinha) is believed to be derived. This genealogy tallies with an inscription found in Kānker. The Kānker Rāj family aver that a Purī (Jagannāth) king having become a leper quitted that place and came to Sihāwa which was then merely a dense jungle; there he found a spring of water (still pointed out), in which he bathed and his leprosy was healed. He was then installed king of Sihāwa. He may have been Sinharāja and well may the place have been called *Sinha + avah* (the comfort of Sinha) for the relief he got there. In the inscription the place is named as Devahrada tīrtha or the holy lake of the gods and there was certainly ample

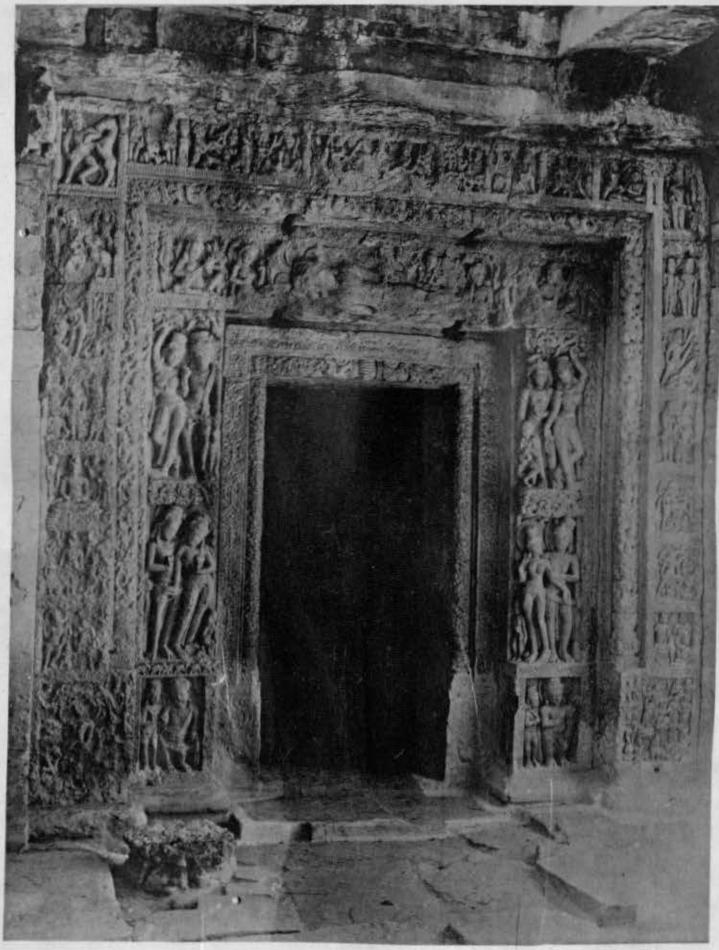
reason for calling it so. Sihāwa again is the source of the sacred Mahānadi and it is supposed to be the hermitage of Rishi Shringin who is still worshipped there. In fact, a large portion of the Sihāwa tract seems to have been regarded as a piece of holy land. Five miles away is the village Ratāwa, where Angiras Rishi used to live and Muchkunda had his *āshrama* in the village Mechkā about 20 miles distant. Apparently the tract formerly went by the name of Mechka Sihāwa as we find it so mentioned in Jagatpāl's inscription in the Rājim temple. Deokūt, the hillock of gods, is about 8 miles away. A *melā* is held here on the last day of the month of Māgh in honour of the Karneshwar Mahādeo and is attended by about a thousand people. There is a considerable trade in lac which is abundantly grown in the vicinity and is regarded as being of the very best quality. A forest officer from the Barodā State was sometime ago deputed to examine it and he took away some seed from here with a view to growing it in that State. The best quality is known as *nagli* and is grown on *kosam* or *khair* trees. That grown on *palās* trees (*Butea frondosa*) is of inferior quality. Other important forest produce available here is mahuā, honey, wax and *chironjī*. A bi-weekly bazar is held on Sundays and Wednesdays where all these things can be purchased. The place being remote from civilization is steeped in superstition and there is reason to suspect that so late as 1908 a human sacrifice was performed within 4 miles of Sihāwa. There is a school, a police Station-house and a post office, and a dispensary is in course of construction. The mālguzār is an Ahīr, belonging to the same family as that of Dhamtarī.

Simga.—Up till 1906 the headquarters of the tahsīl of that name and a flourishing old town. Is situated on the right bank of the Seonāth river, 9 miles north-west of Tildā railway station on the Tildā-Kawardhā road and 28 miles north of Raipur on the old Raipur-Bilāspur road. Its population in 1901 was 2,638 against 2,466 in 1891. Its area is 3,513 acres. The only old monuments here are the *satī* pillars one of which is

now in the Raipur museum. A large tank in the village contains a number of crocodiles. There is a dispensary with accommodation for 3 in-patients, a police Station-house, a vernacular middle school and a post office. An inspection bungalow, a Public Works Department inspection hut and a *sarai* complete the tale of public buildings. There is a daily market and a bi-weekly market is held on Saturdays and Tuesdays. The village is under the Mukaddam Rules and about Rs. 300 are raised annually for sanitation purposes. The cultivators pay one anna per rupee on their rent. There are some *pān* gardens. The mālguzār is Bājirao Bhonsla, brother-in-law of Rāghoba Mahādik. The village has been held by the family from the time of the Bhonslas. The present representative has only this village but owing to indebtedness it is now under the Court of Wards. Owing to the removal of the tahsil headquarters to Balodā Bazār the village has lost its importance.

Singhpur.—Is a small village in the Dhamtari tahsil 30 miles east of Dhamtari. Its population in 1901 was 247. Near the village is dense forest in which tigers and bears abound. This should be a good village for this jungly part but cultivation is discouraged in favour of thatching grass which gives a very good income. It contains two poor tanks and one pond; in the hot weather water is obtained from a well. Singhpur is the headquarters of a forest ranger. The mālguzār is a Marāthā who lives in Dhamtari.

Sirpur (Sripura of the inscriptions).—Is situated on the right or east bank of the river Mahānadi, which here spreads over a vast expanse of sandy bed, about 37 miles east by north from Raipur. Once a considerable city, it is now but a small collection of huts (with a population of 141 souls) upon which the dense forest presses in closely all around. Scattered over the small clearance in and around the village and buried in the encircling fringe of the forest, are found scores of old temple sites and several more or less ruined shrines whose crumbling walls are still standing. These are mostly in brick of the very old style, built before the 9th



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DOORWAY OF TEMPLE OF LAKSHMAN, SIRPUR.

century, but they are in such bad conditions that it is impossible to say how much earlier they may be. In these the bricks are moulded and carved with considerable artistic skill and are decorated with the mouldings and ornament which we find so lavishly worked out in stone. The bricks themselves are of a very fine make. The texture is exceedingly fine and even, the colour uniform and good and the edges cut as sharply as they could be in stone. The joints are almost invisible with a thickness of about one-twentieth of an inch. The most complete ruin now standing is that of the fine old brick temple known as that of Lakshman. The shrine is still standing with about two-thirds of its tower, while the *mandap* or hall has collapsed. The pillars, sculptured door frames and images have been all worked in stone. These are all of the old cave-temple character, with heavy, deep, bold mouldings and ornaments. The sculptured stone door frame of the shrine, which is of unusual size is richly decorated. Immediately over the front is a large representation of Vishnu reclining on the folds of the serpent Shesha and representing the birth of Brahma. Down the two outer sides of the door frame are the usual 10 *avatārs* or incarnations of Vishnu, five on each side, while the inner sides are adorned with pairs of figures in panels. Inside the temple is placed a small black statue of what is called Lakshman seated on the folds of a snake. This identification seems to be due to the mythological story that Lakshman, the brother of Rāma, was an incarnation of Shesha, the great serpent which supports the earth on its hood. The temple has been taken under Government conservation and during the removal of the debris of the *mandap* a long inscription was found which Mr. Hira Lāl has deciphered and from which it is plain that the temple was dedicated to Vishnu. It was built by the mother of king Shiva Gupta, when she became a widow. She is described as the daughter of king Sūrya Varma of Magadha. The study of this inscription has led Mr. Hira Lāl to the inference that the Sirpur dynasty was identical with the Somvansi kings of

Cuttack. He has embodied the details in a paper which is in course of publication in the 'Epigraphia Indica.' On the river bank with its *ghāt* or flight of steps is the more or less modern temple of Gandheshvar. It is modern in the sense that it is a reconstructed temple, but it is composed in great part of old materials. It is white-washed within and without and is at present the principal temple of the village. But within it are several old inscriptions, some on pillars, some on the parapet wall, one on the pavement partly buried beneath the adjacent masonry and one on the terrace top of the retaining wall outside the river gateway of the enclosure. From one of these inscriptions it is evident that the present temple has been built upon the site of an old one to the same deity, for it records some arrangement for the supply of flowers by one Jaggaraka for the worship of a god whose name appears to be Gandharveshvar, the same as Gandheshvar. The writing belongs to the beginning of the 9th century as does that of the other inscriptions in this temple. A number of sculptures have been collected within the enclosure, one of which is a large image of Buddha with an ornamental halo around his head upon which is engraved the Buddhist confession of faith in letters of the 8th or 9th century. The sites of other temples are scattered thickly about the place, and consist of mounds of brick debris of varying size in which are buried numbers of fine stone images, sculptured pillars, door frames, beams and other fragments. Most of these have been collected together near the Lakshman temple so that one may see them at once without having to wander over the jungle; the result has been, however, to obliterate all marks for identification of the mounds to the regret of the archæologist. Sirpur, for ages, has been a quarry for materials used in the building of later temples and other constructions in the country round, pilfered sculptures having been carried as far as Dhamtarī 60 miles away. The whole of the pillars, doorways and sculptures used in the principal temple at Rājim, 36 miles to the south by west, were taken away from here. The place, therefore,



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PILLARS IN GANDHESHWAR TEMPLE, SIRPUR.

presents a most denuded appearance. There used to be formerly a fort close to a fine sheet of water known as Rakelātāl about half a mile to the east of Gandhesvar temple. To the south also there is another ruined fort of the same dimensions. On the last day of the month of Māgh a local fair is held here in honour of the Gandheshvar Mahādeo and is attended by about 2,000 persons. The mālguzār is a Baniā known as the *tāhutdār* of Sirpur.

Sitanadi (**Chitanadi**).—A small river which rises from Ghutkel on the boundary of the Dhamtarī tahsīl and the Bastar State and joins the Mahānadi near Banorā. It passes through the most jungly portion of the Sihāwa tract in the extreme south of the Dhamtarī tahsīl. Within ten miles of either bank there are no villages. A forest bungalow has, therefore, been constructed just about the middle of its course for the accommodation of sportsmen who visit the tract for tigers, wild buffaloes and other big game. The jungle here is very rough and undulating, cut up by ravines and dotted all over with hills.

Sonabira (from *sonā*—gold).—A small isolated village far removed from civilization among the hills near the source of the Jonk river about 25 miles north-west of Khariār town in the Khariār zamindāri. Eight blocks of stone set upon end are here worshipped by the villagers. They are from 4 to 6 feet high, daubed with vermilion, and form a miniature stonehenge.

Sondhal River.—A tributary of the Pairi, rises in the Jeypore State in the Madras Presidency and flows through a hilly country almost due north forming for the most part the western boundary of the Bindrā-Nawāgarh zamindāri until it joins the Pairi near Mohera about 15 miles south of Rājim. Its total length is 60 miles or about the same as that of the Pairi. The river divides the Bindrā-Nawāgarh forests from the Sihāwa Government forests and the combination of *sāl* and teak on either bank is a remarkable feature as these two species are said to be nowhere else found associated together.

Suarmar Zamindari—A zamīndāri in the Mahāsamund tahsīl, 199 square miles in area, situated to the east of Mahāsamund between Kauria zamīndāri in the north and Khariār in the south. A range of hills varying from 1,500 to 2,000 feet in height runs through the western portion of the zamīndāri and in this part the country is rocky and the soil very poor. In the centre and eastern portions the soil improves and there are some good rice villages. The zamīndāri was originally a *khālsa* tāluk of the Raipur District under the Haihayavansī rule. About 200 years ago the tālukdār rebelled and the estate was made over to the ancestor of the present zamīndār as a reward for his assistance in quelling the rebellion. The zamīndāri has been held by a Gond family for thirteen generations. According to the family tradition the name Suarmār was given to the zamīndāri on account of an enormous boar which devastated the country and which was slain by Pūranrai, the first zamīndār, but antiquarians say that the present name is a corruption of Sawar māl, the land of the Sawar tribe, who are said to have originally occupied the tract. Umrao Singh, the present zamīndār, is 52 years of age. He is a Darbāri and Khās Mulākāti and exempt under the Arms Act. He is also an Honorary Magistrate. He has a grandson, Girdhāri Singh, who was educated at the Rājkumār College. There are 102 villages in the zamīndāri, of which 7 are uninhabited and the population in 1901 was 14,659, the density per square mile being 74. The population in 1891 was 12,428 and there was thus an increase of 17·9 per cent. in the decade. Gonds form the bulk of the population. There is no large village in the estate. Of the total villages, 14 are held by protected *thekādārs*, 4 by *muāfidārs*, 45 are leased to ordinary *thekādārs* and the remainder are under the direct management of the zamīndār. The cropped area in 1907-08 amounted to 30,229 acres, of which 21,205 acres or 70 per cent. were under rice. The other chief crops are kodon-kutkī (2,401) and til (3,532). An area of 67 square miles is under forest, but there is no large timber and the forest is of little value. The total income of

the zamīndār in 1907-08 was Rs. 13,666, of which Rs. 1,000 is derived from forests and the balance from land. The zamīndār pays a *takolī* of Rs 1,900 and cesses Rs. 389.

The Raipur-Kālahandī road traverses the zamīndāri from west to east. The Raipur-Vizianagram railway, according to the present alignment, will pass through the zamīndāri and should materially assist in its development. The headquarters of the zamīndār are at Komākhān, which is about 2 miles from the Raipur-Kālahandī road, 62 miles from Raipur, 29 miles from Mahāsamund, and 2 miles from Suarmār. Its population was 661 persons in 1901, and it contains a police station, a primary school and a branch post office.

Sukha River.—A tributary of the Mahānadi which rises in Bindrā-Nawāgarh zamīndāri and passing through Chhura takes a north-westerly course forming for some distance the boundary of the south-western portion of the Fingeshwar zamīndāri, after which it bisects the zamīndāri from south to north. It passes through the town of Fingeshwar and finally falls into the Mahānadi at Hāthikhoj. About two miles before its junction with the Mahānadi it is joined by the Bagnai nadi which forms the north-eastern boundary of the same zamīndāri.

Tarenga.—A large village the headquarters of the *tāhutdār* of the Tarengā estate, lying 4 miles to the west of Bhātapāra railway station and about a mile from the Seonāth river on the Mungeli road in the Balodā Bazār tahsil. Its population in 1901 was 2,041 against 2,008 in 1891. There are several tanks here, only 3 of which retain water during the hot weather but the numerous wells afford an ample water-supply. There is a primary school and a branch post office. A bi-weekly market is held on Mondays and Fridays. The *tāhutdār* is an Agarwāl Baniā, Kalyān Singh who occupies a large house in the village. He is indebted and his whole estate comprising 145 villages has been mortgag- to the firm of Rājā Gokuldās in whose favour a foreclosure decree has been passed. Tarengā contains some old temples.

Thelka.—(Flooded) a village lying 5 miles to the south-east of Abhanpur and 23 miles to the north-west of Rājim.

Its area is 1,672 acres. The population in 1901 was 676 against 816 in 1891. The village contains a very large tank with an area of about 200 acres, which has a fine stone embankment about a mile long with several flights of steps. The tank is a favourite resort for duck. A primary school is in existence and a bi-weekly bazar is held on Sundays and Wednesdays. The mālguzār is a Baniā of Raipur. Two miles away from Thelkā lies the village of Kholā where a very large tank has been constructed by the Irrigation Department at a cost of about Rs. 70,000. It is expected to give 2 waterings to an area of 2,472 acres.

Tumgaon.—A large village in the Mahāsamund tahsil on the Raipur-Sambalpur road, 12 miles east of Arang and 7 miles north of Mahāsamund. It is 34 miles from Raipur. The population in 1901 was 1,529 and the area of the village is 2,160 acres. The village is situated just on the outskirts of the jungle where good *shikār* can be had. The Forest Officer keeps a reserve of bait animals here ready for any sportsman who likes to have them at short notice. There is a fair water-supply from tanks and wells. The village contains an inspection bungalow, a military encamping ground, a police Station-house, a primary school and a post office. A weekly market is held on Saturdays. The mālguzār is a prosperous Brāhman Pandit, Ghāsi Dhar Dīwān. His family were once the Dīwāns of the Haihayavansī kings.

Turturiya.—Is a *tīrth* or sacred place in the Balodā Bazār tahsil close to Bahria village on the Balamdi nāla and about 7 miles above its junction with the Mahānadi. It is about 15 miles from Sirpur and about 50 from Raipur. It is said to have been the hermitage of the sage Vālmiki and it is claimed that Lava and Kusa were born here. They were sons of Rāma, the hero of the Rāmāyana, and one of them gave his name to the country Kosala, which was the old name of Chhattīsgarh. Turturiya is an onomatopæic name, due to a spring of water which bubbles out of the interstices of some rocks on the hill side, making a noise which is likened to *turtur* or *sursur*, from

which latter it receives its other name of Sursuri Gangā. The local story is that the spring is a part of the Ganges flowing subterraneously and bringing here the waters of the 52 *tīrths* or holy bathing places of the Ganges. The spring issues out of a dark and narrow cavern and comes from a considerable distance through underground channels. The stream from its point of issue is led by cut stone spouts with a gentle slope to near the foot of the hill where it is allowed to pour out in a cascade which is now surrounded by a brick and mud wall but which once clearly was ornamented by cut stone bathing-*ghāts* and steps, remains of which exist within the basin; close to the spout are collected a number of figures, Buddhist as well as Brāhmanical, the latter being principally represented by *lingas*, but including also figures of Vishnu and Ganesh. Most of the *lingas* appear to be manufactured out of the pillars of Buddhist temples that once adorned the place. Among the collection near the spout of the spring are 2 curious figures, one of a man holding aloft a sword as if about to kill a lion that is tearing his right arm; the other, evidently a sister figure to this, representing a man twisting round the neck of a humped animal, which he has lifted up on its hind legs. Other remains scattered about are the beautifully carved pillars and ruins of temples made of brick and stone in some of which there are idols of Buddha in the attitude of teaching with the Buddhist formula inscribed in characters belonging to about the 8th or 9th century A.D. The most remarkable feature of the place, however, is that the *pujāris* in this lonely place are women and women only. They appear to be the modern Hinduised representatives of an ancient institution of nuns that existed here in the flourishing days of Buddhism. That extensive nunneries existed in various parts of India during the ascendancy of the Buddhist faith is well known but no particular spot seems to have been identified that possesses even a plausible claim to have been actually a Buddhist nunnery; this place of Buddhist worship, therefore, from its still being guarded exclusively by women, acquires great importance.